Corrado Malanga

Aliens or Demons

La Battaglia for Eternal Life

Inside the cards
and the
questionnaires
to carry out all
the tests independe

Triad Project

There are realities about which few people are truly informed.

They can then continue their totally undisturbed existence.

However, it happened that one of the most discussed was investigated for twenty years, with a balanced attitude, by a person who knows the deep secrets of research.

The fruit of his analyses comes finally presented in this compendium, in which we arrive at affirming, with data and testimonies in hand, the existence of a reality that has always been considered impossible.

The details are a thousand and disturbing described that could find a place in a science fiction film.

Unfortunately, according to the author, this the book is anything but a novel.

Professor Corrado Malanga, researcher and teacher of Chemistry A member of the University of Pisa since 1983, she has been interested in the exploration of unidentified flying objects for almost 40 years, during which she first organized research for the Centro

National UFO (CUN) in quality

Scientific, continuing his work as founder of the Stargate Toscana Group. He was a columnist for important industry magazines such as Notiziario Ufo, Ufo Network, Dossier Alieni, Stargate, Stargate Magazine.

Area 51, as well as a contributor to two encyclopedic works on UFOs, and has been invited several times by the main Italian radio and television networks to debate the topic of 'ETs'. Among the most significant research carried out by Professor Malanga we recall the studies on the ground analysis of traces of

alleged UFOs and studies on the Crop-Circle phenomenon. He is the author of I matematica BVM' (Mondadori) with R. Pinotti and 'UFOs in the Mind' (Bompiani). His articles can

www.ufomachine.org and www sentistoria.org. His current interests are focused on issues related to Alien Abductions, which he studies using regressive hypnosis and Neuro Linguistic Programming techniques.

SUMMARY

EDITOR'S NOTE 11

INTRODUCTION 15

ABDUCTION-SCENARIO: THE ANSWERS 19
- THE FIRST HYPOTHESES 20
- THE TESTS 22
- WHAT ABOUT ITALY? 25
- THE RESULTS 26
- THE FIRST LEVEL OF ALIEN INTERFERENCE 26
- THE ALIEN "RACES" 26
  - *I power group 27*
  - *The power group 2 7*
  - *III power group 28*
  - *Group IV Of candies 28*
  - *V power group Of 29*
- THE SECOND LEVEL OF ALIEN INTERFERENCE 30
- THE THIRD LEVEL OF ALIEN INTERFERENCE 32
- THE FOURTH LEVEL OF ALIEN INTERFERENCE 33
- THE FIFTH LEVEL OF ALIEN INTERFERENCE 35

ROOMS AND CYLINDERS 37
  - *The cylinders 39*

TYPES OF ALIENS 43
- MAIN TYPES WHOSE DESCRIPTIONS APPEAR IN HYPNOSIS 44
- ACTIVE AND PASSIVE ALIEN MINDS: THE FINAL FRONTIER OF ABDUCTION 49
- FINAL IMPLICATIONS 50
- THE SCARS 52
- PLANTS AND ANIMALS 54

ABDUCTION: PSYCHOPATHOLOGICAL PARASCHIZOPHRENIA OF A REAL PHENOMENON 55
- INTRODUCTION 55
- BACKGROUND 56

AN INTERESTING FIRST STORY: THE CASE OF ANNA 59
ANGELS AND DEMONS 63
ABDUCTION AS SEPARATION (PARASCHIZOPHRENIA) 69
MOTHERS AND CHILDREN 71
MALES AND FEMALES: PERCEPTIVE RELATIONSHIP OF TIME AND REACTIVITY TO THE ABDUCTION 75
ADDUCTIONS AND SEXUALITY 78
SELF-ADDUCT, SELF-ADDUCT FROM ONE'S OWN MEMORY 79
STABILIZATION OF THE ADDUCTION 81
FORGETTING AND HEALING 82
PARTIAL CONCLUSIONS 84
FALSE ABDUCTION SYNDROME 85
THE CASE OF AN ONLY CHILD AND A DOMINANT FATHER 88
A VOICE IN THE RIGHT EAR 89
DISTURBING ALIENS AND PARANORMAL PHENOMENA 91

SELF-ASSESSMENT TEST (TABLE ver. 2.01) 93

SELF-TEST VERSION 2.01: THE RIGHT QUESTIONS **97**

HYPNOSIS AND ABDUCTION. THE BRAIN DATA READER **100**
ABDUCTION AND DREAM WORLD 106
AN ADDUCT'S DREAM 113
MARIT - MULTI ACTION REACTIVE INTERFERING WITH TEST 114
THE TEST IN ITS CURRENT FORM 115
THE SELECTED DRAWINGS 117
MARIT: PRACTICAL PROCEDURE IN 10 STEPS 119
NOTES FOR THE COMPILER 120
GRAPHO-MECHANICAL ASPECTS IN THE WRITING OF ITALIAN ADDOCTIONS 120
PULVER'S CROSS OF SPACES (1921) 121
WITHIN A GRAPHIC CONSTELLATION THE INDIVIDUALS STARS SHINE 123
MIRROR WRITING 127
Second type intozzatures *128*
TRANSFERENCE AND COUNTERTRANSFERENCE 129

NLP TECHNIQUES FOR THE STUDY OF THE ABDUCTION PHENOMENON APPLIED TO THE HYPOTHESIS OF A TETRAHEDRAL UNIVERSE **134**
PREMISE 134
THE MECHANICAL BRAIN 137
SUPERSPIN HYPOTHESIS, OR LET'S RE-EXAMINE THE "TERRITORY" OF NLP 139

REALITY AND FREE WILL: THE TERRITORY OF THE NLP **142**
THE ODDITIES OF PHOTONS AND THEIR FREEDOM WILL 144
FOX HUNTING WITH PHOTONS 145
THE HUMAN BRAIN AS A SUPERCONDUCTOR 146
GIVE ME TWO POINTS AND I WILL LIFT THE UNIVERSE 147
CONSCIOUSNESS FEELS REALITY DIFFERENTLY DEPENDING ON HIS DEGREE OF AWARENESS 148

SUPERSPIN IN ITS GENERAL VERSION **150**
THE FOUR ASPECTS OF BEING 152

MAGIC, MOTHER OF SCIENCE AND RELIGION: TOWARDS A NEW UNDERSTANDING THE TERRITORY OF NLP **155**
A GRAPH TO DESCRIBE THE UNDERSTANDING OF THE UNVERSE OVER TIME 155
MODERN SCIENTIST OR SOCIAL MISFIT? 157
HE1SEMBERG AGAINST EINSTEIN AS SAMSON AGAINST THE PHILISTINES? 158
HE WHO WOUNDS WITH FORMULA... 159
THE CHURCH IS CERTAINLY NOT JUST WATCHING 160
CHURCH AND SCIENCE DAUGHTERS OF THE SAME MOTHER 161
VISION OF A MODERN MAGIC 164
TRUE MAGIC AND ITS ONLY FORM: LANGUAGE 167
THE SENSE OF GESTURE AND PHONEME 169
THE ACT AND THE PHONEME MODIFY REALITY 170
REAL WORLDS, VIRTUAL WORLDS AND NUMBER OF ARCHETYPES 171
THE ACT OF WILL 173
HYPOTHESIS ON THE SOUL 174
A NEW FIGURE OF SCIENTIST 175

THE LAWS OF PHYSICS ONLY DESCRIBE VIRTUAL REALITY AND NOT THE TOTAL REALITY **178**
THE PREMISES 178
THE ESOTERIC BRAIN 179
THE BRAIN ACCORDING TO ME 180
The Conscious *180*
The Subconscious *181*
The Unconscious *184*
INITIAL ANALYSIS OF THE PROBLEM ADDOTTI 184
IN SEARCH OF THE RIGHT ANCHOR 185
THE "VAK" MODEL 187
The Tracing *188*
The VAK model in detail according to my general archetypal vision 188
Quick identification of VAK types 191
Input channel 191
Processing channel 192
Internal channel 192
TO analysis Behavioral ropes Vowel 193
The Specification *193*
There stimulation ciliary *195*

Tell me how you move and I'll tell you who you are 196
"Physical Crunch" Between Unconscious and Subconscious *202*
ANCHORS USED IN PRACTICAL CASE RESOLUTION
ABDUCTION 204
ANCHORS IN ABDUCTION 207
Storyboard anchors *207*
Soundtrack anchors Archetype *207*
anchors Some practical *207*
cases The concept of *211*
healing More on this case: an *216*
example of the application of mobile anchors. 216 When the camera and the subject are in the same place
2I8 Where to place the space-time anchor?
220
Some operational examples *220*

REGRESSIVE HYPNOSIS: APPLIED LABORATORY PRACTICE
TO THE ABDUCTIONS **225**
THE FIRST PHASE (PF) 226
THE RULE OF 7 ± 2 227
THE SECOND PHASE: introduction (SFO) 228
AND THE ELEVATOR BEGINS TO GO DOWN 230
Phase 2A (SFA) *230*
Phase 2B(SFB) *231*
Phase 2C (SFO *232*
Phase 2D (SFD) *232*
The Third Phase (TF) *233*

DISTINCTION BETWEEN THE TYPES OF ALIEN INTERFERENCE THAT
PRESENT DURING DEEP HYPNOSIS **235**
INTERFERENCE FROM LUX 235
INTERFERENCE FROM PASSIVE ALIEN MEMORY (MAP) AND FROM
ACTIVE ALIEN MEMORY (AAM) 238
HOW TO ENTER AN ADDUCT'S MAP/MAA
IN HYPNOSIS (first method) 242
HOW TO LEARN ALIEN LANGUAGE 242
PHONEMOGRAM ANALYSIS CARRIED OUT BY PINO CARELLA 244
TABLE OF MAIN LANGUAGES 245
Forms scanning *246*
Typicality scan *247*
Scanning Forms *247*
THE HYPNOTIC SUGGESTION OF THE PHOTO ALBUM 255
An example of Insectoid Memory *2%*
Interference from Alien Six Fingers *262*

A CASE SEEN FROM THE OTHER SIDE OF THE BARRICADE **270**
SOME FINAL NOTES ON THE SONG 277
THE FEELING INSIDE 279

POST-HYPNOTIC ORDERS (OPI) AND PARTIAL BLOCKAGE OF
ALIEN ABDUCTION ACTIONS **286**
HOW A POST-HYPNOTIC ORDER (OPI) WORKS
IN TOTAL AMNESIA 287
NEURO LINGUISTIC PROGRAMMING OF THE SOUL (NLP) 291
HOW THE SOUL READS THE DATA OF THE UNIVERSE 292
METHODS TO DEGENERATE (ISOLATE) THE SOUL IN DEEP HYPNOSIS 295
HOW THE SOUL SPEAKS: ATTEMPTS AT INTERPRETATION AND
COMMUNICATION 296

TOTAL ELIMINATION OF THE ABDUCTION PROBLEM **300**
. ELIMINATION OF LUX 300
THE PROBLEM WAS NOT SOLVED AT ALL: OUT OF THE FRYING PAN
ON THE GRILL! 303
THE VARIOUS PHASES OF PNLA 305
THE ELIMINATION OF THE SIX FINGERS 307
SOUL AND DNA 309

THE SOUL TRANSCENDS AND THE ALIEN STARTLES. A RECIPE FOR EVERYONE 314
THE GLOBAL PICTURE OF ALIEN INTERFERENCE 315
THE COPYING 318

SELF-INDUCED METHODOLOGY TO CONTRAST AND SOLVE THE
ALIEN INTERFERENCE PROBLEM
Aka: Self Induced Method for Blocking Abductions Definitively (SIMBAD) **321**
VISUALIZATION TECHNIQUES: TABLE PROJECT
ROUNDABOUT (PTR) 327
What is MT? 331
PRACTICE OF USE OF THE SIMBAD METHOD: INSTRUCTIONS FOR USE 339
FURTHER CLARIFICATIONS 341
SOME SPECIAL CASES 342
Example 1 342
Example 2 348
Example 3 349
Example 4 353
VIRTUAL REALITY INSIDE AND OUTSIDE THE ADDUCTO 354 AND CAN THE MILITARY FACTION BE ELIMINATED? 355
Example 5 356
Some Notes on Virtualization 358
MORE EXAMPLES OF VISUALIZATIONS WITH THE MILITARY 360
Example 6 360
Example 7 363

FANTASIES OF SICK BRAINS OR REALITY **PHYSICAL?** **365**
ANOTHER INTERESTING EXAMPLE OF ROUND TABLE 368

IN SEARCH OF SOUL **385**
THE GEOMETRIC SOUL 387
SOUL, SPIRIT, MIND AND BODY 390
THE CHIRAL MAN 393
SOUL AS PSYCHE 395
SOUL AND LOVE 401
Love-Agape *402*
Love-Eros *403*
Animus-Anima *403*
Relating *405*
CONCLUSIONS 408

BIBLIOGRAPHY BY SUBJECT **410**

We've come this far so far...

EDITOR'S NOTE *Questions, not answers.*

"We've come this far so far..."

This is the key concept of Corrado Malanga's work, even if - having always been an empiricist - he no longer seems to give it importance.

Instead, for us and for the skeptical people, this sentence can have the power to draw a deep furrow between his work and the multitude of unfounded claims in which the culture of the last decades seems to drown.

Of course, the topic addressed here is highly random and, moreover, the intent that pushed the author to publish it is truly unusual: to provide *abductees* (those abducted by aliens) with a valid work and support tool.

This sentence alone would be enough to make most people's hair stand on end, including us.

Nevertheless...

Yet, having had the fortune of speaking with the person in question several times, I can confidently say that for me - a researcher of myself - this volume not only makes sense, but is also one of the best I have read in recent years.

It is very important that you explain why.

The author knows well the devastating suffering that afflicts abductees (he has worked with them for eighteen years) and, as I said, addresses this book almost exclusively to them.

This is admirable and highlights a humanity with rare accents, where, by this term, I mean a characteristic that has to do not only with the heart, but also with the highest manifestations of intelligence, including that inner fire that - sometimes almost like a fever - pushes some of us to give the best of ourselves in honor of an otherwise unattainable ideal.

However, if his plan is implemented exactly as he conceived it, most *non-abductees* will lose their immediate opportunity to enrich himself internally through his work and to find, perhaps more easily, a way to rediscover himself.

I'm not exaggerating, you'll see for yourself.

The volume itself has already been set up in a way that is far from optimal to reach the general public (being conceived, in fact, to be noticed and accepted by the abductees, not by the rest of humanity).

Even though I shared his thoughts and goals, as an editor I could not help but invite Corrado to let me write this note, that is, a tiny attempt to translate the meaning of his work for the majority of people.

To give this book a structure *digestible* by the general public, it would have been enough to convince and fascinate the reader by means of theory, and then slowly slide into the concrete details - those that the mind has the most difficulty in accepting.

Instead, the message is directed to the abductees, so it begins with what they can best recognize: the alien faces, the places where they go to suffer torture.

It is right and, for them, it is profoundly beautiful that it is so. However, I am sure that many *normal* people will feel an initial wave of re-jection for some of the contents of the first part of the book, so I would like to urge them to continue reading, to persevere in patience and in the temporary abstention from judgment, because the reward will be there.

First of all, the vision that is presented is multidimensional, meaning that it can be applied to all aspects of existence: in this work, in addition to alien races, their objectives, the methods and environments through which they interact with Man, we speak above all of physics (arriving to present a new, fascinating theory on the nature of the Universe that *the interior* perceives as similar), of psychology, of NLP and, above all, a clear distinction is drawn between what Malanga, reworking the trail of philosophical traditions, indicates as the four human components: Body, Mind, Spirit, Soul.

It ranges, therefore, from physics to metaphysics, from time to space, from psychology to the apparently impossible, in a journey driven not only by the intellect, but also by an invincible "cloud" and an unstoppable "fire", on the true nature of which one will have a very detailed idea at the end of the reading.

Above all, however, what pushed me to read carefully and spi-
open rite this work was the author's attitude:

"We've come this far so far..."

This sentence, and the integral analysis of the work carried out (not just a part of it, as too many would do), calmed my skepticism, convincing me of his profound (and sometimes difficult to understand) intellectual honesty.

It gratifies my inner fire to see apparent absurdities courageously affirmed.

The mind, then, is now perfectly aware of the fact that the author is a chemist accustomed to investigating empirically (and therefore, at least in his case, with genuine scrupulousness): with great simplicity, he limits himself to presenting us with the fruits of his own investigations.

The following emerges in fact as the "highest common denominator" of the hypnosis and NLP sessions, and of the implementation of new tests performed on hundreds of abductees.

I understand the perplexities. However, there is very little to reflect on now: to be able to do so, it will be necessary to acquire the information contained in this volume.

I often remember a phrase that the author told me on the phone: "if I hypnotize hundreds of people and all of them, absolutely all of them, tell me that only twenty percent of people have a Soul... I, to be honest, as skeptical as I may be about this prospect, have to assume this fact as real".

This is Corrado Malanga.

Prepare to navigate the impossible accompanied by a true researcher, a person who, for the sake of truth, does not hesitate to defend himself without mincing words and even to admit that his vision is limited. And this is where its greatness lies: you have in your hands a milestone that reveals many of the secrets of *abductions* and provides new insights into the nature of Man and the Universe. It was achieved after almost two decades of research, hypotheses and corrections conducted with an authentic scientific attitude.

There is a high probability that the overall picture presented here is correct. If some details still seem to need fixing, or some statements seem to conflict with others, this only serves to emphasize once again the validity of a vision built over the years with scrupulousness, honesty and infinite patience.

"We've come this far so far..."
Then we'll see.

Happy reading!

Francesco Pandolfi Balbi

INTRODUCTION

It all started many years ago.

I was interested in UFOs at an amateur level, when I decided to join a national organization that studied the subject. I became a member of the Board of Directors and worked with this organization for several decades. One day I was given the task of following a case of alleged alien abduction of a boy from Genoa: Valerio. After four years of investigation, at the behest of the same board of directors of the center for which I worked, I transformed my report into a book.

All hell broke loose!

I was immediately threatened both from inside and outside that organization and they tried to silence me. The same people who, at first, had supported me in the investigations, turned against me and it took little to understand that they had collusions with some government sectors, both Italian and non-Italian. Collusions that I, stupidly, had never realized. In reality I knew of their existence at an unconscious level, but I had never wanted to listen to the voice of conscience that told me clearly, day after day, that in that organization, as in others in Italy, the *long arm* of the secret services was the master.

But since I don't like to leave things half done, I decided it was best to continue investigating the abduction phenomenon. They had given me the assignment and the machine had been set in motion: when I start a job I can't be stopped...
if not forever.

This treatise is the fruit of many years of work in the search for witnesses of alien abduction phenomena, the best techniques for studying this strange case study, the reality behind the lies of the mass media and the truth hidden behind the nonsense of new-age religious groups and the lies of churches of all times.

This is not a book about abductions, we have dozens of those: they describe the history of the phenomenon, they make a verbatim list of sightings, they talk about government cover-ups and, the bravest ones, introduce some testimonies of alleged alien abductees.

There is none of this in this treatise; in fact it is not aimed at ordinary readers, at those who, not knowing how to fall asleep, read three pages a night of anything.

For goodness sake, if you are a member of this category, do not read what follows, you would get the opposite effect and you would not sleep for months.

This treatise is not even addressed to readers of UFO books, the so-called UFOphiles: most of them would not understand a word of what is written, they do not possess the necessary prerequisites.

It is not even addressed to ufologists: their main aspiration is to collect many texts on the subject to proudly show to friends.

It was certainly not written for religious people (whom I care very little about) who, in this treatise, will see all their aspirations to power as mediators between God and Man demolished.

It was not even written for the military, who, as we shall see in the conclusion, are decidedly cut off from even the most basic understanding of the universe.

This treatise is addressed only and exclusively to Italian abductees and, secondly, to all those who, armed with good will and a few functioning neurons, think that there is something wrong in the air.

Yes, something is wrong in the air!

Abductees, on an unconscious level, know it and feel it well, they have experienced it firsthand and within themselves: others know it because they perceive it from the little things of everyday life.

There is a certain malaise going around. People blame politics, wars, the weather and pollution but, in reality, no one understands what is happening.

Well, it happens that our Soul, at an unconscious level, knows that the irreparable is about to happen and does not know how to tell the rest of ourselves, at the levels of consciousness and subconscious. Everything therefore remains dormant, numb at the level of sensation. We know that something must happen, but we do not know what. We perceive that it will not be a good thing, but we think of the various millenarianisms and catastrophisms of the past and we believe that these are sensations dictated more by the state in which society finds itself today than by a concrete problem.

This treatise explains in detail what the problem of alien interference consists of, describes the main races that practice interference, analyses the various levels of interference internal and external to the abductee, clarifies the interrelationships between aliens and aliens and between aliens and New World Order (NWO) groups.

The subjugation techniques that the aliens and the military use with them are described. lusi use for their own purposes.

The reasons why all this happens are indicated and described in detail. sign, the techniques used to understand the phenomenon.

Extensive use is made of regressive hypnosis and Neuro Programming techniques. Linguistics (NLP), completely renovated and restructured from the ground up.

We add the testimonies of those who have been abducted and who bear, on their bodies, the scars of this terrible experience. These scars, as we will see, do not only affect the physical, but make their weight felt especially at the level of the psyche: human psyche and soma in the hands of the aliens.

This treatise talks about the scars that aliens have always caused to human society by hiding behind religions, politics and power, and by using the stupidity of some empty human beings inside.

However, it also speaks of the true nature of Man and the universe, distinguishes Soul, Body, Mind, Spirit, real reality and virtual reality and provides the key to understanding how to finally become.

I realized that, in studying aliens, I had made a serious methodological error: you cannot study aliens without first knowing how we ourselves are made.

I soon realized that the aliens were looking for something in us that they didn't have, something that we didn't know we possessed, something that makes many men an integral part of God.

The purpose of this treatise is to clarify especially for the benefit of the Italian abductees; if they have the perseverance to read it all, in a precise moment they will recognize themselves in this terrible scenario. At that moment they will have taken the first step towards their own liberation and that of all Humanity.

Freeing oneself from aliens means, in fact, freeing oneself from all forms of power, even those that we are taught to respect from an early age, to learn to distinguish and recognize false gods from the true one. The true God, you will understand by reading this treatise, is something that is inside Man. Those who tell us to look for him outside, often do so to confuse us and to make us accept a false one who, when he presents himself, says: "I am He who we are"; instead of the true God, who is inside us and says: "I am He who knows who we are".

There is a big difference.

We will start talking about aliens and end up talking about God, that is, about Man; but these are not topics for ufologists, scientists, nor even aliens, but for those who have a Soul and have not "sold it to the devil".

This treatise is dedicated to all the abductees who have helped me with their testimonies and with their desire to see clearly, who have fought and are still fighting against that component of human stupidity that has led us to the brink of the abyss.

Without their will to escape from the alien prison, without the effort to do something to save themselves and others, we would never have been able, together, to do a search of this kind. I would never have understood, myself, how demoralizing it is to live without even knowing who you are.

Thanks to them I have understood many things, many of which cannot be described in words, but perceived and experienced with that part of ourselves that yesterday I did not know how to use and that today allows me to see the world in a way closer to "real reality".

I hope this treatise will be useful to them, the abductees, and to all those who wish to continue on the path of liberating human progeny from alien slavery.

In any case, today I have become someone else: I have found part of myself again and I'm still looking for the missing pieces.

A special thanks goes to all the members of the StarGate To-scana Group, who have supported me throughout these years - in various ways and forms - putting up with my logorrheic style of verbal expression.

For the sake of authenticity, dialogues, letters and reports are reproduced in this volume exactly as they were written.

ABDUCTION-SCENARIO: THE ANSWERS

As I have previously announced, research into the phenomenon of alien abductions - defined by the English term *"abduction"* and more correctly renamed by me *"Alien Interference"* - is at a turning point.

My research project, which has now been going on for about seventeen years, has come to an end at the conclusion of what I call *the third phase.*

Let's take a quick step back in time for the benefit of those who haven't never heard of the phenomenon.

The "official debut" took place in 1957 in Latin America (Brazil) in the state of Minas Gerais, with the famous, now historic, case of the farmer Antonio Vil-lasboas.

And it is precisely this farmer, who later graduated, who for the first time recounts a strange experience of abduction by alien creatures.

In the mid-sixties, the writer John Fuller wrote about another strange event: two American spouses, Barney and Betty Hill, described a similar experience under hypnosis. In that case too, and with the use of regressive hypnosis techniques, the two witnesses recalled the event that had seen them as protagonists of an alien abduction carried out by strange small beings, descended from a kind of flying saucer that had followed their car during a hot summer night.

In the 1980s, it was up to the ufologist researcher Bud Hopkins to write some books that reported numerous stories of Americans related to *abduction experiences.* Also in this case, Hopkins made extensive use of regressive hypnosis techniques to bring back to the surface, in the witnesses, memories apparently forgotten or hidden in their minds.

Then comes the writer Whitley Strieber - also American - who, in a couple of books, tells the story of his abduction experience as a direct witness. In this case, a completely different point of view is exposed from the previous ones: that of a father who sees himself and his loved ones as the object of strange interests by alien creatures coming from other planets or other dimensions, or from who knows where.

From who knows where! "Perhaps from that part of the brain that is responsible for creating fantasy" say the detractors of the abduction problem, among whom stand out, in America, some famous people such as the illusionist James Randi of CISCOF (an organization of government skeptics, some of whom are in close contact with state intelligence agencies such as the CIA and the FBI), or his counterpart Piero Angela, journalist and radio and television science communicator belonging to the equivalent Italian organization (CICAP).

In the meantime, however, attention to the *abduction* phenomenon is taking shape and is starting to produce independent research in other countries of the world. Thus we witness the publication of a book by the German Fiebag and one by the English Philip Mantle, with a title that says it all: *Without Coment,* that is, *Without Consent.*

Even the American psychiatrist Karla Turner writes an all-female book: it is the story of eight women abducted by aliens entitled *Abducted by UFOs;* while the psychiatrist John Mack, of Harvard University, describes the results of his analyses conducted on about sixty cases.

Mack is not the only one in the academic world to describe and endorse the phenomenon of alien abductions: even Temple University, with Professor David Jacobs - a historian who knows the techniques of regressive hypnosis - is exposed to criticism from the American academic community. Jacobs's most successful book - *The threat* - connects the aliens' projects and the experiences first suffered by the abductees and then forgotten by their minds. It is the first attempt to provide an answer to the question: "why all this?" Jacobs maintains, pessimistically, that the aliens are not exactly saints and that they are pursuing a precise project: to biogenetically modify the earthlings in order to be able to coexist with them on Earth. This project should end in about four earthly generations when, according to the author, the entire human population will have undergone at least one *abduction experience.*

Controversial testimonies, fideistic attitudes of witnesses and investigators and criticisms of the hypnotic methodology employed, become more and more acute during the nineties; the disputes between researchers-ufologists, state bodies and religious leaders rage, of which the latter, in order to maintain their power, tend to deny the presence of such a phenomenon on our planet, and the others find themselves having to manage a situation in which they themselves, their faith and their God could no longer represent the center of the Universe because it would, instead, have to be shared with various other intelligent entities.

THE FIRST HYPOTHESES

Although almost five decades had passed, none of the scholars of the *abduction* problem had yet managed to understand much. In the meantime, many hypotheses had been made and not always positive.

The following is, in summary, the situation at the end of the first fifty years of study.

The pessimist Jacobs claims that we are now in the hands of aliens and that they have not asked permission to make certain choices about us. According to him, we are alien property because we are inferior both from a scientific and biological point of view: what the aliens are looking for is our planet and, in the best of cases, they will take it from us without force thanks to a subtle centuries-old deception.

Psychiatrist Mack, on the other hand, is optimistic and, at the end of his studies, is inclined to believe that it is not clear what the purpose of the aliens is, but they certainly produce a sort of "expansion of consciousness" in each abductee. This effect would serve the chosen human to make, within himself, an evolutionary leap and therefore access the world of the future, preparing the planet to endure and overcome traumas that our unhealthy civilization has produced and will produce in the coming years.

This version of the *new-age* style , we all *want to hear it ,* is supported by a current

of American psychiatrists and psychologists, who see civilization as the very cause of the planet's and humanity's ills.

We must not forget that, in the USA, the abuse of recourse to psychologists and psychiatrists seems to represent the effect of a widespread bad mood, which tends to lead Americans to no longer being able to resolve any problem of contact with their fellow men on their own, since their world pushes them to become slaves *to having* and to believe that *being* is something external conditioned by the judgement of others.

It is no coincidence that their unconscious tries to rebel precisely against this unhealthy lifestyle and the average American becomes obese by gorging on food to demonstrate, on the one hand, his desire to possess everything (psychologically, one also possesses what one eats); on the other hand, by gaining weight and becoming flabby, he unconsciously opposes the canons of physical beauty that would like him to be thin and muscular and the dogma that aims to impose on him to be rich and beautiful.

It is not for nothing that the detractors of the *abduction* problem say that it is predominantly American (we will see that this is not true) and that it must be considered the fruit of unhealthy psyches, by-products of the frenetic consumerist civilization.

Professor John Mack was reproached for having written a treatise on psychotics believing that they were, in reality, chosen by aliens. He also underwent a real inquisition by a faculty of his University for having dared to write a book on the subject *(Rapiti* is the title of the Italian translation published by Mondadori).

However, the year before the publication of the incriminated publication, Mack had won the Pulitzer Prize for a treatise on psychiatry; thus the American scientific world found it very difficult to eliminate him and the fruit of his work from the scene.

The resulting trial was apparently won by Mack, but it is certainly legitimate to suspect that his second book (never published in Italy) was toned down by "political" needs, and there are even many doubts about the causes of his own death, which occurred in England in 2004 in an accident (he was hit by a car).

In conclusion, there are three possible options regarding the nature of aliens:

1. Abductees are all psychotic schizophrenics and aliens do not exist.
2. Aliens are real and they are bad.
3. Aliens are real and they are good.

Let's leave the first option aside for now (it will be examined and excluded later).

According to the second theory, the aliens are evil: they subject the abductees to terrible surgical interventions to remove blood and sperm, they graft fertilized eggs into females of our species and insert microchips into various parts of the abductees' bodies in order to monitor them.

For the third option, however, the aliens are good and do perform surgical experiments, but to save the abductees from certain diseases, to improve their body and mind and to prepare them for the great day when the Earth will join the Star Federation.

One of the most insane aspects of the third option is represented by the new religions that describe aliens as saviors of humanity, all born, coincidentally, in the Anglo-Saxon world and especially in the United States.

Thus Scientology in the USA and the Raelians in Europe do not limit themselves to considering the aliens as creators of humans, but above all they consider them technological deities and, therefore, superior.

The Raelians, who are also the founders of Clonaid, a multinational technologically capable of carrying out the most brutal biogenetic experiments, have announced that they will clone Hitler and that the future of humanity will lie in life. eternal life obtained through cloning processes. All this because Claude Vorillon, a controversial French character, a racing driver in the sixties and now called Rael, is said to have undergone *an abduction* at a young age. On that occasion, the aliens are said to have elected him as their ambassador and to have revealed to him, among other things, that they were the creators of the human race, that they used cloning to obtain immortality and many other things decidedly similar to those described in the testimonies that the abductees, in regressive hypnosis, have given to the investigators on duty.

Therefore, for Vorillon, the "technical" hypothesis of an alien presence on Earth is not at all devoid of sense, being supported by dozens of testimonies as well as, obviously, by his personal story.

Alongside the "technicist" hypothesis, there is also the "spiritualist" one, still supported by many famous contactees; for these gentlemen *the abduction* would not actually be a real kidnapping, but a sort of mental catharsis, a moment during which the aliens speak to the abductee and teach him religious, moral and scientific truths.

The idea, then, that the mind is part of our existence, but represents an evolved state of the body with access to "superior" perceptive planes, leads some to believe that contact with beings totally different from us from an energetic point of view can only occur through mental perception. Thus were born the *Channelers or Channelers of Entities* who, from other dimensions, talk and talk about their affairs and, above all, about ours.

This aspect of ufology often makes it similar to the study of Marian apparitions: those who believe in them are certain of the existence of a technological god represented by the alien on duty. Just as to a divinity, the acts of creation and destruction are attributed to the alien; mystical prophecies make their appearance and, while those who claim to see the Madonna reveal that the world will end with a catastrophe, coming from the sky, UFO *Channelers* tell of Nibiru, a mysterious hidden planet inhabited by aliens that will graze the Earth (or fall on it) coincidentally in the same years in which, according to the seers, divine revenge will take place.

If you look closely, there were strong underlying analogies; this meant to me that, "where there's smoke, there must be some fire": perhaps there was not just one truth, but rather different types of alien interference.

THE TESTS

Regardless of the various hypotheses, what was missing in order to judge them more or less valid was an overall picture that would define once and for all the reality of the *abduction* phenomenon and, furthermore, identify the motive making it credible.

Therefore, in recent years, several scholars have been working hard to find the evidence of this phenomenon.

However, as the search for evidence of UFO phenomenology has st-

which has almost entirely ended in total failure - not because the scientific community has not been provided with abundant and irrefutable evidence in the last five decades, but because it has not found it convenient to believe in its validity - let alone hope for a different attitude in the case of *abductions.*

I am not interested here in talking about classical mental models and dealing with the perception of physical phenomena in relation to the limitations of their interpretation: I have already dealt with this specific aspect of the subject separately. However, I must say that, even in this specific case, the evidence has been presented: this is why I have excluded the option according to which abductees are all psychotic schizophrenics.

Objective evidence of an *abduction,* and not subjective evidence (which is characterized by different validity indices), is today increasingly difficult to dismantle.

For example: abductees, under hypnosis, report having undergone a strange surgical operation through the nose and, in fact, it was Hopkins who first discovered a microimplant inside the brain of an abductee who had described such an operation.

This type of implant, introduced through one of the nostrils (usually the right) until it reaches the sphenoid bone, breaking through which it is placed in its final position next to the pituitary gland, has then been easily localized in many other abductees by means of Nuclear Magnetic Resonance Imaging, Computerized Axial Tomography and, sometimes, even with simple frontal and parietal X-rays.

Other types of implants have been found under micro-scars that the abductees unknowingly have on their bodies; however, under hypnosis, they always remember the operation they underwent, even if, often, they cannot say for sure whether something has been grafted or removed.

In the United States, Derrel Sims has deepened his research and, with the help of Dr. Leir and other surgeons, has extracted from the bodies of many abductees, when possible, strange microscopic objects which, analyzed by at least five American universities, have often revealed the presence of an isotopic percentage (of the elements composing the implant) different from that of Earth, confirming without a shadow of "logical doubt" their alien origin.

The definition "logical doubt" indicates that, technically, there is no certainty even of the real existence of the Universe, which some physicists claim to be a gigantic hologram. In the face of certain results, other explanations can be presented, in truth, but these are much less plausible than the alien solution.

Occam's razor, according to which the simplest explanation tends to be the correct one, cannot be used only by detractors of the UFO problem to deny its existence.

To give an example of their reasoning, years ago Sims removed from the left big toe of a middle-aged woman a small metal object covered with a membrane of chitinous material, probably used to prevent its rejection.

That substance had an isotopic percentage different from the terrestrial one expected for that sample, so much so that Sims declared the alien nature of the object, which was confirmed by the results of the regressive hypnosis performed on the lady. Ciscop, instead, said that the woman under hypnosis had invented everything and that the object was not an alien implant, but a micrometeorite that had become embedded inside her big toe because one fine morning the lady - getting out of bed - had accidentally crushed. In this way, they attempted, very *illogically,* to explain the undeniable presence of "alien" isotopes in the specimen surgically extracted by Sims.

Another fundamental proof of *abductions* is the presence of eyewitnesses: either people who were abducted together with the subject being examined, or casual observers who are able to faithfully confirm, while remaining outside the abductee's experience, what he or she tells during hypnosis.

It turns out, to give another example, that none other than Perez de Quellar - then Secretary of the United Nations - and his escort, in the company of dozens of other people, were eyewitnesses to the famous *abduction* case involving the Italian-American Linda Cortile, which occurred early in the morning in a building overlooking the Brooklyn Bridge in New York and was later studied by Hopkins.

Verifiable scars, internal and external, must also be considered as evidence, regarding which the abductee describes under hypnosis the circumstances in which the aliens produced them against his will. Some of these have been examined by experts and turn out to be very particular skin traumas whose genesis, to date, has not yet been explained except by resorting to the "logical doubt" that what the abductee recounts is true.

In this context, it is essential to make known that some abductees are the object of artificial insemination by aliens, who introduce into their body a prepared and already fertilized egg. These women carry the pregnancy for three months; then, during a subsequent abduction experience, the fetus is extracted from the carrier and introduced into a cylinder of transparent material filled with liquid to continue the in vitro gestation. To the account of the event, told in regressive hypnosis in exactly the same way by all the interested parties down to the smallest details, is added the support of medical tests, ultrasounds and anything else that can serve to identify in these women not cases of hysterical pregnancy - as some uninformed people go on about - but true objective demonstrations of *abduction.*

Here too the available evidence is overwhelming but, once again, official science, questioned on this specific aspect of *abductions,* explains the phenomenon like this (!):

In these women, the onset of ovarian cancer mimics the effects of pregnancy.
three months; then the tumor, as big as a small fetus, heals on its own and disappears.

The abductees under my control who had undergone egg implantation had formed placental tissue and, following the extraction of the fetus by the aliens, had expelled it, also undergoing the milk flow.

Some of them had their tubes surgically tied, others were using progestins to avoid pregnancy, and still others had never had sexual intercourse.
However, during the chemical test, all of them were found to be pregnant and all of them, either through hypnosis or through Neuro Linguistic Programming techniques, told of their experience with the aliens.

Faced with the unusual results of the ultrasound analysis performed on a three-month pregnant woman (gestational period hypothesized considering the values of sterols present in the chemical analysis), through which a liquid was identified
---or a placenta containing something very small and a noise was heard

rhythmic similar to a slower heartbeat than a human one, eleven doctors said that the pregnancy was hysterical and that the heartbeat belonged to a fetus that was about to die (in a hysterical pregnancy there are no fetuses), or that it was a question of rhythmic contractions of the vagina of the poor unfortunate woman; I emphasize that all this happened in what, in the academic field, is currently considered the best Italian gynecological clinic!

WHAT ABOUT ITALY?

In Italy, the first person to seriously deal with the problem of "Alien Abductions" was the undersigned who, charged by the CUN (National UFO Center) to carry out the first investigation of this type on our territory, found himself dealing with the now famous case of Valerio Lonzi: a boy from Genoa who was abducted one night in the presence of other witnesses while he was taking part in a scout camp in Reppia, in the mountains of the Ligurian capital.

I wrote a successful book about this case *(Gli ufo nella mente* - about twenty-six thousand copies sold in two successive editions). The day after the publication of the first edition of the book, the CUN - which had commissioned the investigation - noted that the text was decidedly scabrous and did not fit well with the policy of that (private) organization, even though, before publication, all the members of the board of directors had received a copy of it. Maybe they had not read it? Maybe they had read it without understanding it? Or maybe someone else, outside the CUN, was not happy that certain topics were being discussed in Italy?

The investigation into the Lonzi case, which lasted at least two and a half years, revealed that Italy too seemed to confirm what American ufologists had been denouncing for years.

The aliens also acted on the Italians!
Writing the book helped the author to learn the hypnotic techniques described by the Americans and also to improve them considerably with the help of Dr. Moretti of Genoa, who had taken care of carrying out the hypnosis.
The book was meant to serve as a reminder to those who, reading what had happened to Lonzi, would recognize themselves in those same events. I hoped that these people, having overcome the barrier of fear, would contact me so as to allow me to begin the second part of the investigation, which involved expanding the experience acquired by extending it to dozens of cases of potential abductees and verifying, where these had occurred, the similarities that could be found between the various situations.

At this point, I could no longer work in the CUN, within which my research, previously requested by the CUN itself, was no longer looked upon favorably. I left that organization, also abandoning the network of experts that I had helped build on the national territory, those who should have supported me in the second and more delicate phase of the investigation. However, every cloud has a silver lining and so, finally free from any control and censorship, I reorganized the entire operation and, with new collaborators, I achieved in a few years what I could never have achieved in decades of work at the CUN.

From the fruits of that work was born the second part of the *abduction project,* which concluded in August 2002.

The investigation has led to certain data on the aliens, their identities, their places of origin, their needs, the historical implications of their presence on "our planet" and, last but not least, the motivation for the abductions.

The amount of material obtained, the reproducibility of the hypnotic experiences conducted, to date, on over two hundred cases and the collateral evidence obtained, allow me to say - clearly, for the first time in the world and without fear of being contradicted - what the different groups of aliens who have been on Earth for thousands of years want from us.

The results obtained, which will be briefly outlined below, made me also understand why it was so difficult to understand the motive for their actions.

Why, in fact, after years of work by me and other foreign colleagues, was it not possible to construct an overall picture?

Because the aliens were looking for something in us that we didn't know we had!

Something that, once brought to light, allowed us to construct an image of Man that is very different from the one imposed today by Piero Angela's materialist determinism.

THE RESULTS

There are five levels of alien interference of which, prior to my work, only the first one was known.

THE FIRST LEVEL OF ALIEN INTERFERENCE

It is described as an invasive phenomenon in which some beings, usually small and dark gray or black - sometimes blue - take the subject and lead him to a technological environment in which he is subjected to surgical operations on a kind of operating table; both males and females are implanted with control microchips.

This is what appeared clear in the expositions of various American scholars. ricans.

In reality, things are a little more complicated.

There are, in fact, at least twelve different alien races that have dealings with humanity and, although they use different techniques, in the end they are looking for the same thing. We will talk about this in great depth later.

THE ALIEN "RACES"

Each of these races has at its disposal small beings, generically defined as *"Greys"* or EBE (Extraterrestrial Biological Entities, as shown in some CIA documents declassified with the FOIA), which can be considered *cyborgs,* that is, real biological robots obtained by cloning.

There are different types: they are described in a fairly homogeneous way, but indicating differences in morphological characteristics such as, for example, skin color and height. These are reported precisely during hypnosis and differ depending on the alien race you are dealing with.

From the first hypnotic sessions it became clear that the descriptions of the aliens' appearance were not consistent with the hypothesis of a single race: either the subjects under hypnosis invented descriptions that were essentially the same but different in detail, or there were different types of aliens, similar but not the same.

The testimonies were examined in great detail in order to draw the most reliable indications possible. For example, after a careful cross-examination of the reported details and the study of appropriate questions to ask the abductees during hypnosis, the blue beings who appear to be taller grays (150 cm instead of 100 cm or a little more) turned out to be, in reality, black. The blue lighting in the operating room where these beings accompany the abductees was revealed to be responsible for the blue color. The skin of these "tall grays", who only work with the sauroid aliens (more on this later) and are absent in all other contexts, is in fact translucent black and reflects the ambient lights, taking on their color (black and blue, combined, produce blue).

Of the twelve alien races mentioned, five appeared to be present more frequently than the others (among these are perhaps the four sedentary ones referred to by Colonel Philip Corso in his well-known book *11 Days After Roswell?)*

In any case, rather than races, it would be more appropriate to speak of *power groups.*

The power group

They are made up of beings that look like mammals (mammiferomorphs), much taller than us (about 2.40 m), with white skin, white hair (long), who have six fingers on their hands and light eyes (blueish) with vertical pupils. These beings are usually dressed in white, they wear a round medallion with a kind of triangular symbol hanging from their neck and they seem to be originally from a part of the Universe characterized by space-time dimensions different from ours. They seem to have a body (male) that is identical for everyone. The part of the Universe from which they come does not provide for the existence of physical bodies and what is shown to us seems to be a kind of "suit", built with a machine that would serve the members of this race to enter our dimensional system - otherwise forbidden to them by the laws of physics and geometry - and interact physically with us.

The Others power group , also mammals, have light orange-mahogany hair (in fact they are often called *Orange),* are about 2 meters tall, have pupils with a decidedly vertical trend, an elongated skull that progressively tapers on the sides starting from the forehead (like the bow of a ship), tanned skin, five fingers on their hands and are dressed in tight dark blue overalls. These are characterized by a coat of arms, placed on the left chest and having the shape of two intertwined triangles. These aliens seem to come from the constellation of Taurus (therefore we will also call them *Tannarti),* they are often defined as "beautiful" and, among them, there are both males and females.

It is worth noting that, practically, there are almost never alien interferences in which the adoptee reports the simultaneous presence of two different races: the operations are almost always carried out by one "ethnicity" at a time. The tasks appear different, but the final objective seems to be the origin of a single common project.

It seems, in fact, that the *Orange* possess the detailed genetic mapping of humanity or, in any case, know how to distinguish the human beings who should be chosen for abductions from those who should be discarded because they do not possess the thing they need. Therefore, it is they who, apparently, intervene first in the life of the abductee.

III Power Group Even higher up, in an informal hierarchical scale, there seem to exist beings much more ancient, very tall and often dressed in tight dark clothes. The abductees we are dealing with say they have never seen them directly and have perceived them as if they were behind a screen (it is therefore difficult to establish their exact height even if, from some considerations for brevity not explained here, it can be estimated at around 3 m).

These beings have round, almost white eyes, and the males have an appendage under their chin that makes them look like bearded men. They also have very pronounced scapular bones that, to those who see them from the front, mistakenly resemble large wings folded behind their backs. Sometimes, in the center of their forehead, the presence of what appears to be their true eye has been noted; among other things, it is very bright (we will therefore call them *Monocles).* Their fingers, three plus one opposable, are thin and curved like those of a bird. It seems that monocles move using telekinetic abilities; they are not present on Earth and interact with other races from far away.

IV power group

It includes beings of a sauroid nature (we will call them *Sauroids,* even if they are (They are mistakenly called "reptiloids" by contemporary ufology).

There appear to be two types:

• The first - and most invasive - is about 2.80 m tall, has five fingers on its hands and feet plus, on the forearm and away from the hand, a beaked nail - similar to the finger that cats have on their hind legs - with a very hard chitinous structure.

The skin, which always appears moist and translucent, is greenish-brown in color and, when viewed up close, appears to have scales that, when examined carefully, are revealed to be softer than expected. The skin becomes progressively redder as it approaches the ventral area and the fingertips of the hands: in these points it also becomes thinner and, through it, a lymph (also red) can be seen flowing, especially when the alien appears to be angry.

The skull is characterized on the sides by the presence of rounded and slightly protruding horny surfaces, while in the center there is a softer structure under which the lymph can be seen pulsating; this structure looks like a raised spinal column and runs, clearly visible, along the entire length of the head, neck and back.

and the large, stubby tail. The latter is used as a third point of support when the Sauroid stands still on its legs, which are also short and stubby. The fingers and toes are abundantly webbed.

We then have little anatomical data on the tongue which, however, also appears to be... it is squat and forked.

The eyes have a sub-eyelid (nictitating membrane) that runs diagonally from the bottom up and from the nose outwards. The pupils are vertical and the irises change colour - from yellow-green to bright red - apparently according to mood.

The outer ear is non-existent, while the inner ear seems to close on command.

The general appearance is described as that of a dragon or, sometimes, of a "standing crocodile", although the face (or muzzle?) is rounded like a snake's, with thin lips and nostrils placed at the end of the nasal septum, but lateral rather than frontal like ours. There are reports of "dragons" of various sizes: these seem to depend on age; that is, they seem to continue to grow forever, without a real maximum limit.

These are amphibious beings among which the presence of sexes is not evident; they are always seen in the company of members of another species, apparently subordinate to them. • The latter (the second of the IV power group) is composed of "Sauroids" without a tail and about 2 m tall; they have translucent skin, ball-shaped eyes that give rigidity to their gaze (that's why we will call them *Frogs)* and vertical, long and thin teeth, which resemble the baleen of whales. On their heads we also find small horns that, from a distance, resemble a brush hairstyle; however, these are not hairs, but many horny growths close together. These beings are so similar to each other that it is impossible to identify differences even if you see many of them at the same time and they are easily identifiable because they wear a dress similar to the uniform of the Nazi soldiers of the last world war.

Even among them, there is no gender differentiation.

V power group They are Insectoid beings *similar* to our praying mantises (for this reason we will also call them *Mantises).* They are greenish in color and have a chitinous body that they move by walking on their hind limbs. The front ones are set as if the alien were praying almost with hands joined; these have two fingers plus another that seems opposable. The mouth is very small and the head, with large dark eyes, is often held to the side. It is not even known for sure if they have another pair of small intermediate limbs between the upper and lower ones.

There is another race of mammalian beings that must be discussed here, because they are not clones, but slaves (as abductees under hypnosis usually define them) of sauroid property.

These are small beings (which we will call, precisely, *Slaves),* with very wrinkled skin, a long neck with the muscles that flex and rotate the head (the equivalent of our sternocleidomastoid muscles) very evident, a small mouth with lips of different thickness (the upper lip is noticeably smaller than the lower one) and dark, moist eyes.

The fingers on the hands appear to be five.

The skull is typically heart-shaped, developed in a retroverted manner but with a depression in the center of the forehead that gradually disappears towards the back. The ears are small and slightly pointed at the top.

These aliens wear loose clothing and are about 1.50 m tall; they have been confused several times with Greys or other hooded beings called "Javas" which, in my opinion, exist only in science fiction.

Around those of the aliens described so far, there are also descriptions of other beings, with which it seemed, from an initial erroneous examination, that the abductees had less to do.

The place of honor goes to those that American ufology calls "Beings of Light" who, as we will see, are something very different from what is commonly believed.

Here, finally, after about seventeen years of hard work, was drawn up a sort of "cosmic bestiary" whose members' actions needed to be reconstructed in order to understand why they are on Earth.

THE SECOND LEVEL OF ALIEN INTERFERENCE

Here I will not describe the contexts or the hypnotic environments that allowed me to reach the conclusions set out, nor the majority of the mass of technical details that would be necessary to provide a truly detailed overall picture (it would take several volumes): I will therefore limit myself to exposing the bare conclusions drawn from the investigations, providing the truly indispensable explanations.

The first thing that became clear was the following: mammals had a problem we could solve.

They were seeking immortality!

Although I am convinced that living forever would become incredibly boring in the long run, I am aware that not everyone must feel the same way. The aliens' evident desire to never abandon this life, and the determination they showed in pursuing this goal, left me quite perplexed about their degree of intellectual maturity, but I continued my research: perhaps I was wrong.

All abductees who had come into contact with these beings reported below hypnosis that the aliens experienced: "through us, through our mind..."

In this type of abductee there was a strong cerebral dichotomy that a second-rate psychiatrist would have easily interpreted as acute schizophrenia; however, in-depth analyses of the subjects' personalities left no doubt about their total sanity. They often felt different, as if they were not of this world; they had flashbacks in which they remembered scenes from past lives and images in which they acted in an alien context, almost as if they were aliens themselves.

It was immediately clear that there was a memory area in their minds that could be accessed denied in which the memories of an alien's life were hidden: the hypothesis was born that what resulted from various other hypnosis was true, that is, that these races

use our brain as a warehouse for their memories (in computer terms it would be a kind of back-up system).

According to this hypothesis, the aliens in question seek immortality, but they cannot actually achieve it because, although they live much longer than us, they still die. They can, however, keep all their memories alive by placing in the brain of an Earth child the entire experience (up to that moment) of one of them who, later, can also die with the certainty that he will continue to exist.

As the years go by, the child becomes an adult and every now and then his mind shows small signs of the other personality, creating many existential problems for him.

The alien memory, however, remains accessible only by using a sort of key procedure (similar to a computer *password)* capable of opening it and releasing its contents.

Before the abductee used as a backup dies, the aliens return and copy, if necessary, all the contents of his memory into the brain of one of their own newly born aliens.

This person thus immediately has access to the memories of the host earthling and of the his alien predecessor.

Thus, even if the body dies, the mind survives and a surrogate immortality is obtained. The newborn alien does not have to experience starting all over again from scratch; for example, an individual (or rather his mind) thirty thousand years old will have the memories of six aliens who lived five thousand years each, plus a large number of memories of terrestrials used for back-up.

The product of the application of the procedure just described is a single evolving mind that uses many bodies in succession, achieving a sort of pseudo-immortality, which allows the aliens to retain all the fundamental characteristics of their original thought.

It was soon discovered that aliens prefer the human brain to store their memories; in fact, abductees are repeatedly told during abductions that: "... your brain is a perfect thing, machines break, human brains don't..."

So, this is what the phrase means: "... we live through your brain..."!

The application of a series of hypnotic tricks has allowed us to find the key procedure that allows access to the memories hidden in the brains of the abductees, making available an immense amount of information on the aliens, including their language.

The procedure is tested and reproducible in the laboratory on any abductee.

On the other hand, the study of alien phonemes is currently underway, but more on that later.

The discovery of the key procedure undoubtedly represents a very important one. To confirm it, I decided to verify whether, since our brain behaves like a non-erasable memory (a real ROM: Read Only Memory), in the access-denied memory area of an abductee there also existed traces of the memories of the "carriers", that is, traces of the memories of everyone's lives.

those who had previously "transported" the alien memory; for my hypothesis to be confirmed, the following had to be present: the memory of a single alien composed of many sequential fragments and, in addition, those of all those whom the "host" had previously used to perform the back-ups. It is superfluous to describe the satisfaction produced by obtaining the confirmation of this hypothesis.

The work of Weiss, an American psychiatrist who uses hypnosis to stimulate memories of past lives, must therefore be reinterpreted? Does reincarnation not exist and are these simply memories that are not actually ours, belonging to people who lived previously and who carried with them the additional burden of an alien memory?

Only later did it become clear that things are even more complex: other aliens, in fact, go far beyond memory backup.

THE THIRD LEVEL OF ALIEN INTERFERENCE

In the abductees I had examined, I had found memories of Sauroids and Insectoids. How was this possible? Are the brains of reptiles and insects compatible with the human brain?

Probably the right answer is the following. It comes from the memory of an insectoid who expressed himself, under hypnosis, in this way:

Your brain is bigger than ours, but we use it all: **the space that you do not use, we use.** We created you this way on purpose, in your DNA there is both our DNA and that of the Saurians. That is why we are quite compatible.

During regressive hypnosis, both in the Sauroid and Insectoid environment, emerged: other stories of very different depth.

I had wondered at first what would happen if an abductee used for backup had an accident and died instantly: the aliens would lose thousands of years of information and, with it, one of their own. They couldn't afford that!

What would we have done in their place?

What was obvious: a duplicate of the abductee's brain. However, to preserve to have it in full working order, we would have had to copy the entire body.

The latter is not very useful, but it is necessary to keep the brain alive with its precious information content.

During regressive hypnosis, descriptions of the "resonance room", the "matryoshka room", the "metal cylinder room" sometimes appeared: all definitions adopted by different abductees to describe the same situation, that is, being introduced into a metal cylinder from which, through a sort of lateral porthole, they could see the formation, in real time, inside another transparent and vertical cylinder placed in the same room, of a body identical to their own, a real "photocopy" of the abductee, including all the information contained in his brain.

The person involved, faced with such a vision, lost his own identity and often had psychological crises that were quite heavy to bear.

It seemed evident that one of the two bodies was kept, so to speak, "in the refrigerator" and represented the reserve back-up, while the other was returned to its natural habitat.

These operations were all carried out in an underground terrestrial environment in the presence of terrestrial military personnel (the answers we have as to why this happens are quite exhaustive, but there is no point in discussing them now)!

The most important question, at this point in the investigation, was: "... but what they bring back: the copy or the original?..."

We would have kept the original. What about them?

The memory of the copy and the original were identical in every way, there was no way to find a difference that could make us understand who remained and who returned.

However, the alien procedure had a weak point that, in the end, revealed the mystery: the cylinder into which they introduced the poor unfortunate was (from the first descriptions) horizontal, while the one in which the copy was formed was vertical. Therefore, if the subject under hypnosis remembered having come out of the same cylinder into which he had entered, it was the original; if he remembered having come out of the vertical cylinder, it was the copy. The abductee seemed to remember having come out of the cylinder into which he had not entered. Was it therefore a copy?

It was a mistake, in fact I discovered that **there were four rooms in the cylinders, each dedicated to a very specific purpose;** in hypnosis some memories get confused and overlap, we will see why later.

In reality **the original always returned,** as more in-depth hypnosis did. take it clearly afterwards.

THE FOURTH LEVEL OF ALIEN INTERFERENCE

During the copying phase something very strange happened. The abductee described a sensation, a kind of vibration that ran through his body; there was a lot of light in the metal cylinder and then something broke away and vibrated in the air.

At this point the subject described the scene from above and saw both cylinders - the metal one and a transparent one - vertical, the first of which contained its original, while in the second there was something else.

What was this third visual position?

At first glance, the fact seemed impossible even without going into unnecessary details about the reliability and trustworthiness of the hypnotic techniques conducted with scrupulousness and mastery.

Hence the need to develop a set of control questions to understand who was actually answering:

- The alien with its memory? • The copy?
- The original?
- One of the *carriers' memories}*

The set of questions consisted of very simple questions, of which the se-
Here are just a few examples:

What is your name?
How old are you?
What day is it?
Look at your hands and describe them...

But the answers were terrifying!

Question: "Are you looking down?"
Answer: "... *No."*
Question: "So how do you see what's happening below you?"
Answer: "... *I'm not looking down, I'm looking everywhere at the same time..."*

Question: "Look at your hands."
Answer: "... *I don't see any hands"*
Question: "Look at your body."
Answer: "... *I have no body* (perplexity)."
Question: "What's your name?"
Answer: "...We *have no name..."*
Question: "How old are you?"
Answer: "... *What does that mean?..."*
Question: "How long have you been around?"
Answer: "... *Always..."*

Thus emerged the existence of beings who defined themselves as "matrices of points of light", which they lived "between one time and another" and called themselves the "Soul" of human beings!

That thing which, by possessing it, confers *ETERNAL LIFE!.*

Yes, exactly what the aliens were looking for...

Now everything was clear.

Careful analysis of these events made me understand, over the course of about a year, that the aliens were attempting to capture our point-of-light matrix and were trying to use it for their own purposes.

Fortunately, it also seemed - at least from a first analysis - that they were not able to achieve this in a stable way due to a biogenetic incompatibility between them and our Soul (it seems, in fact, that this can bind in some way to the central part of the DNA, but only and exclusively if the sequence of the purine and pyrimidine bases is compatible with the specific frequency at which it itself resonates. This happens only in certain human subjects). The Soul was perfectly aware of their attempts and did not like them, but could not - or did not want to - do anything to prevent them.

During hypnosis, the description of strange force fields that transported the Soul into the alien's body also emerged, but the union lasted for a very short time and was followed by a total and irreversible detachment; the frustration, in the other, was evident: once again he had not managed to connect stably to the *matrix of points of light,* effectively taking possession of it.

In our DNA, in fact, there is something that makes us compatible with our Soul, as the foreign minds present in the brains of abductees assert - when questioned about it. It is only a matter of activating them through the right PASSWORD and drawing on the contents of their memories. It is like looking, without being seen, into the enemy's secret cards.

The compatibility of our DNA with the Soul clarifies why the aliens are trying to use it through genetic experimentation; evidently they are trying to modify theirs to make it compatible with the object of their desires. This is always the same, the Soul, which when questioned about how things were has always been very clear: the abductees - in addition to other requirements - have this presence within them, while many of the other human beings are devoid of it.

"Not all humans have 'that thing'," confirmed the alien minds present in the abductees, "but only a minority of them" (about 20%).

Finally it was discovered that the Soul, once extracted from the original, not being compatible with the aliens' body, was installed for a few seconds in the copy of the abductee inside the vertical cylinder and finally, reluctantly, allowed to return to the original body, the only one truly compatible for long periods.

Therefore the abductee was not deprived, except for a few moments and every now and then, of his soul essence.

"The Soul cannot be copied" say the light point matrices I questioned in hypnosis. "The aliens know this and try to use yours but, if they want to connect them forever to the body, they must modify their DNA."

This is why they do genetic experiments on humans: they intend to create a "bridge" race between us and them that possesses the part of DNA that can make the connection to the Soul possible.

At that point, and only then, will they be able to snatch the *Souls* from the inhabitants of this and perhaps other planets, taking possession of them forever.

Here is the real content of the alien agenda.

All the abductees said the same, identical things.

Everyone, without any exception!

At this point we could start telling them the truth.

This was the secret *of the Tree of Life,* of the Jewish *Kabbalah ,* of the construction of the Egyptian Pharaohs' replica, of the Indian *Kundalini* and of the search for the so-called *Holy Grail* perpetuated by many more or less secret sects.

It all became very simple: something, inside our DNA, is the seat of eternal life and the aliens, eager to reach it, are looking for it in us, who did not even know that something like this could exist.

The Tree of Life of the mythical Earthly Paradise, symbolized by many glyphs carved in the English wheat fields: this is what the aliens are looking for in some - and only some - of us!

THE FIFTH LEVEL OF ALIEN INTERFERENCE

There was still one link missing from the chain.

The ancient Egyptians had described the existence of the physical body, the Mind and of the Soul. But also that of the Spirit and it was not known what it was.

To make a long story short, avoiding unnecessary complications here, under hypnosis, traces of memories of lives belonging to alien beings emerged from the minds of the abductees, this time completely different from us: Beings of Light who, although very long-lived, were mortal because, as far as we know, *in all of creation only the Creator and a part of human beings possess the Soul.*

These Beings of Light are probably what our mythological culture defines as "immortal spirits" and would control the aliens responsible for the abduction phenomenon, who, in turn, would control the Gray "cyborgs" who control all of humanity.

These *Beings of Light* are *decidedly similar* to that thing we call *Spirit,* the same thing that - as we will see better later - differs substantially from the entity that here we call Soul.

Thus, the existence of different types of human beings emerges depending on their components:

1. Body with Mind.
2. Body with Mind and Soul.
3. Body with Mind and Spirit, without Soul.
4. Body with Mind, Spirit and Soul.

Thus, certain phenomena that the Church describes as *diabolical possessions become understandable,* which occur when a person does not like the presence of a parasitic *"Being of Light"* within himself .

For the sake of truth we also wondered if it was possible that sometimes we were dealing with more positive entities that lived in symbiosis with the host's Soul.

No evidence has emerged that could give us hope.

Perhaps, then, *the Being of Light* prefers to remain in the body of people who have a Soul because, in this way, it can exploit - so to speak - *the energy* of this component and not age, since the matrix of points of light has no temporal dimension and is therefore eternal?

This, after much research, was exactly our conclusion.

All those beings want the Soul because they are mortal and come looking for it. in the only place in the Universe that, apparently and perhaps by mistake, hosts it.

By now I had a clear understanding that seemed to explain everything; it was the first time ever in the history of the study of these phenomena.

It also had the merit of reconciling physics, metapsychology, esotericism and the history of our planet.

ROOMS AND CYLINDERS

At the beginning of the investigation I was led astray several times, because the abductees placed in deep hypnosis always remembered a room containing cylinders in which human beings were manipulated. The confusion and doubts arose from the fact that, those in a hypnotic state, tend to connect parts of memories that are sometimes not sequential simply because some components of these memories are common. If, for example, an abductee is taken once to a room with two vertical cylinders and another time undergoes *an abduction* in which he is taken to a room with a vertical and a horizontal cylinder, it is possible that the two memories mix together, creating confusion and limiting the possibility of reconstructing the event in its spatial-temporal complexity.

It was possible to solve the problem only thanks to the high number of testimonies, which allowed us to gradually correct our aim and to understand even some apparently dystonic aspects of the experiences reconstructed under hypnosis.

Based on current knowledge, it can therefore be stated that there are four cylinder rooms - different in shape and materials - which serve to carry out four different operations.

1. Room with two transparent vertical cylinders side by side. The cylinders are connected at the top by objects that resemble tubes. This is the room where the copy of the abductee is formed. The original is placed in one vertical and transparent cylinder, while the second contains shapeless material. At the end of the process, a human being will also exist in the second cylinder, identical to the first except for the absence of rings, piercings and inorganic details which do not appear to be copied. In this context, the Consciousness of the original passes into the cylinder of the copy and remains there for a few seconds. Then it returns to its place.

2. Room with one or more pairs of cylinders, one transparent vertical and the other metal horizontal. The latter cylinder is entered from one end, like a CT scanner. The two cylinders are placed next to each other. The abductee (original) is placed in the horizontal one, while in the vertical one there is an alien belonging to one of the races already described. The apparatus serves to copy the alien's memory into the mind of the abductee. In reality, the object of the copy is the spirit and mind of the alien, while the body remains empty in its cylinder.

An interesting detail is that the two cylinders are fixed to the floor and seem to be connected to each other through tubes that run under the floor. In this room, the AAM - that is, the Active Alien Memory - is actually created in the mind of the abductee, and will be described later.

3. Room with multiple pairs of cylinders arranged as in the previous one. In this case the vertical cylinders are on wheels and can be transported elsewhere. In particular, while the vertical cylinder is always entered from above, the horizontal and transparent one (sometimes called a "tub") is entered by sliding horizontally, as if it were a long drawer. Whoever is inside the cylinders - both the vertical one and the other - is immersed in a liquid with very particular electrical characteristics. Some describe it as a kind of superconductor composed of millions of electrical contacts. The horizontal cylinder always contains the original of the abductee, while the vertical one contains the copy. The latter is taken from a "copy archive" and brought into the room by moving the cylinder containing it on wheels. This is the *back-up* room (BU) of the copy's memory, the same one in which the Soul is released - together with the Mind and Spirit of the original abductee - and introduced into the copy (placed in the vertical cylinder) to revive its potential. One can think, among other things, of a sort of electric current discharge that recharges the "batteries" of the copy, which can thus live for a longer period of time without disintegrating.

4. Room with two vertical cylinders made of different materials. In the first cylinder, smaller and more transparent, a specimen of an alien species is placed; in the second cylinder, more squat, made of non-transparent material, black in color and with a metallic appearance, an abductee in his original version is introduced through a lateral opening. This last large cylinder seems to be surrounded by white fumes that resemble the cooling produced by liquid helium. The abductee, once introduced into the opaque cylinder, begins to perceive a strong pressure in the solar plexus that also seems to emanate a marked sensation of vibration throughout the body. This is an effect due to the rapid rotation of the walls of the metal cylinder, which increases until reaching very high levels. The abductees remember that the machine produces a loud noise. Once the right speed (frequency) is reached, the Soul of the abductee detaches itself and is conveyed into the other cylinder - in which the alien is placed - by means of a method not yet identified (force field?). **The Soul thus enters the alien's body alone (without Spirit or Mind) and regenerates it, giving it the possibility of living longer.** At the end of **the operation,** which is **very short,** it returns to the abductee and the cylinder slowly stops rotating. The human is then extracted from it in a state of confusion and extreme tiredness.

5. There is, in fact, **a fifth room of the cylinders called *the nursery,*** in which small anthropomorphic living beings complete their gestation, after being extracted from the uterus of an earthly carrier. This normally occurs three months after fertilization.

In this room, many cylinders containing aliens of different types are grouped and selected. The liquid that contains them is also of various colors, based on the race of the host. These cylinders are not vertical, but slightly inclined on one side, much smaller than those containing adults. The bodies inside are connected to thin wires - probes or other - and continuously monitored.

It has emerged, in fact, that some terrestrial women are used as hosts of an implanted alien egg and that, after three months of gestation, the latter is transferred, for its final development, into an artificial uterus: the oblique cylinder.

An English doctor recently announced that he had developed a cylinder of this type for similar purposes: who knows where he got this great idea from!

The cylinders (fig. 1)

During the study of *abduction* phenomena many descriptions of technologically advanced premises into which the aliens, sometimes alone and other times accompanied by Earth soldiers, led the abductees.

Strange things happened in those rooms that at first could not even be described accurately, since the abductees reported the details in a confused way.

Obviously there was a reason for this behavior; indeed, the motivations there were more than one.

The first in order of importance was the fact that the abductee was usually brought into the room in a state of highly altered perception, almost as if he were drugged.

In hypnosis, therefore, he described things as he had perceived them, that is, in a di-crooked.

A second cause of strong alteration of memories was *chunking. Chunking* is a term borrowed from Neuro Linguistic Programming and means a *clean cut.* The abductee, at times, abruptly cut the "film" containing a memory and joined it with another piece of "film" containing a similar memory, related to a different episode, but characterized by similar events. Once the two pieces were joined *(quenching)* in a single final memory, some details were identical before and after the "joint", while others were characteristic of one piece and not the other.

Two similar experiences, therefore, united to form a single film of memories.

From the hypnotic reconstructions it was clear that the abductee ended up several times, in the course of his life, in the so-called "cylinder room"; this, **taking for granted that it was unique, was described** most of the time **in a confused way.**

In fact, as we have just seen, **there were different rooms** in which the abductee was subjected to different procedures.

Finally, there was one last determining reason that led the abductee to see the environment differently from reality. **He perceived the room from three different points of view:** one was generated by **normal perception,** another produced **by the Soul detached** from the body and, **finally, the last one belonged to the alien,** into whose body the Soul of the abductee was introduced, to regenerate it. There was **even a fourth: that of the copy of the abductee,** positioned differently from the other three. Almost simultaneously, therefore, **the subject stored data relating to multiple points of view, all with a different perception of reality.** The Soul described things from above while the abductee was in a cylinder or outside of it, his copy was in another container and, in yet another, there was **the alien,** waiting **for the regeneration or *back-up* of its memories.** It must be taken into account that the alien has a visual apparatus different from ours and sees things with colors that are not at all those to which we are accustomed. Some, such as the insectoid, have a visual apparatus that seems to work like a color detector of ultraviolet rays, or X (this hypothesis is suggested by the fact that, when in hypnosis interacting with what we will later define as MAA - Active Alien Memory - the description of the environments that is obtained indicates that they have been perceived by a visual apparatus other than ours. When the same scene is instead described again by the mind of the abductee, the perspectives and colors are again those that are usual for us). Sometimes the subject sees the room in yellow and black as if he could not see either red or blue-violet. This makes one think of monochromatic vision (perhaps this is true for the praying mantis). Other times the environment is described using only shades of gray (black and white vision). It is also possible, however, that the black and white memory can be produced by the isolation, during the activation of the memory itself, of the part of the brain that is responsible for emotion, which also prevents the perception of colors.

Sometimes the abductee describes without emotion terrible scenes seen during the *abduction*, a detachment of this type would not be possible if the experience had actually been lived. In reality, however, in these cases there are always other cenesthetic channels that attest to the reality of the experience, therefore the lack of color in the visual memories - and the lack of emotion - must be attributed to some type of manipulation that the alien produces on the brain surface of the abductee to make him live the experience without stress: in practice the alien "cuts off the contacts" by locally decerebrating the abductee. If the decerebration is not total and involves the area of the brain responsible for color perception, the result is black and white vision. In reality these cases are quite rare, but it is still interesting, in order to explain the anomalous capacity of perception of the abductee, to be able to hypothesize a physiological motivation. The brain freeze does not seem to be caused at all by the alien's desire not to make the abductee suffer, but rather by the need to prevent his organism from undergoing neurovegetative traumas that would make him secrete endorphins capable of hindering the pursuit of the discoveries of the abduction itself.

The abductee, scared but above all angry in the first phase of the abduction, would tend not to follow the mental orders of the aliens.

How, then, can we obtain a sufficiently precise description of the "cylinder rooms"? Simply ask two hundred different people to tell us how these rooms are made and take only the same details for now.

It involves applying a noise cancellation technique used in telecommunications to the memories of the abductees. Each memory represents a measurement (or sample) and all the measurements taken are superimposed on each other, thus reinforcing the same ones and attenuating the different ones. Thus, after years of work, it becomes possible to produce a fairly reliable image of a first "cylinder room". And, as we have seen, these are actually four, all different from each other even if two of them are adjacent (fig. 2).

The images of the "cylinder rooms" reproduced in this text were obtained using the basic scheme drawn by an abductee who, by profession, is a surveyor and is accustomed to obtaining reliable plans even from a simple observation of the rooms. By comparing his with the descriptions of the other abductees, it was possible to partially reconstruct the furnishings as well.

Certainly the colors of certain materials are not exact and have not been reproduced, or the right reflection; furthermore there are still uncertainties on several details, it is hoped that these images will help the abductees to make detailed reconstructions of the first "cylinder room").

Sir'ir cliri:rrrir(rr "Irriurir room of cylinders" the one accessed by scrlpre|)(f'tl)itt)):t.

Below you will find two cylinders of transparent material placed vertically on the de- style of someone who enters in front of a metal table with a rough surface.

(The latter could however also be a horizontal container placed in front of the two vertical cylinders (this detail is not yet entirely clear).

To the left of the person entering there is a "computer area" or, at least, something that resembles electronic processors. There is also a piece of furniture that looks like an office cataloger and a chair.

The walls appear to be made of rough concrete.

Some interesting considerations can be made immediately:

a) If there is a chair, there is also a humanoid that sits on it. b) The idea of placing the chair in the computer area is right and confirms the presence of machines that need to be monitored by a humanoid operator.

c) The presence of two vertical cylinders is described during the making of the copy of the abductee and, in fact, from the descriptions it is clear that first the copy is made and then the Soul is unlocked in the second room using a different apparatus.

d) The presence of reinforced concrete walls indicates that the room is not located inside a flying machine, but probably in an underground installation as unanimously stated by the abductees (fig. 4: the "computer area" of the "first cylinder room").

Apparently, the "computer zone" contains the control consoles for the operations that take place in the two cylinders. The reconstruction lacks details that cannot yet be confirmed, such as the probable presence of two large pipes that emerge from the cylinder covers and end in the reinforced concrete wall.

To the right of the person entering, on the wall perpendicular to the one where the transparent cylinders are aligned, there are strange black windows that no one knows what they really are, rectangular and with very rounded edges. The two transparent cylinders are filled with a bluish/ yellow-green liquid (perhaps these are iridescence phenomena, or the differences in perception that were mentioned previously, fig. 5).

Inside the cylinders there are two beings that appear to be the original and the copy of the abductee (fig. 6). It seems that the original is introduced into the cylinder closest to the corner between the walls.

It seems, then, that in these cylinders, filled with a cold gelatinous liquid in which it is possible to breathe, one must be introduced from above. The introduction of the abductee, usually, is the responsibility of a Sauroid alien.

The metal table could be, instead, the "tub" (some call it a "coffin") into which the original is introduced when the back-ends of the memories must be effeminated and the abductee's Soul transferred, for an instant, into its copy in order to give or bring it back to life.

It is a structure that, from the outside, appears parallelepiped and opens up side; inside there is the usual strange liquid (fig. 7).

From the first room you enter the second, characterised by the presence of a large table called "conference table". In the reconstruction of the chairs, although they appear to be used only on a few occasions by our military forces in collusion with the aliens.

The passageway that connects the two rooms is large and has no door. The second room is divided into two parts separated by another passage similar to the previous one: in practice it is as if there were three rooms. In the third a second cylinder is clearly visible, much squatter than those found in the first. It has an opening into which the abductee who has already been "copied" is introduced. Sometimes fog is described around this cylinder, and there is reason to believe that it could be condensation due to the presence of a very cold liquid gas, such as helium or nitrogen.

The human is introduced into the translucent black cylinder and, after the entrance has been closed, finds himself in absolute darkness. He does not know what is happening, but he feels a strong vibration. The walls of the large cylinder begin to rotate (only the internal part) until they gradually reach a high speed. At this point the vibration becomes even stronger and the abductee feels a great pressure in the solar plexus. At that moment the Soul detaches itself and, through one of the tubes placed above, ends up in another cylinder similar to those placed at the entrance of the first room, inside which there is an alien who must be regenerated (fig. 9).

In the intermediate room there is the control console (fig. 8).

On the walls at the sides of the apparatus that includes the large cylinder, several empty "boxes" can be observed that resemble those for high-pressure cylinders.

There is nothing in these "boxes", they are used only when necessary, to park cylinders on wheels evidently stored elsewhere and containing the bodies of the aliens to be regenerated.

Here too, some interesting observations can be made:

a) It is logical that the boxes are empty and that we are talking about cylinders on wheels. b) It is logical that the dimensions of the openings between the rooms are large to allow the passage of the cylinders on wheels - just as it is logical to consider that the first entrance door is sufficiently wide.

c) It is logical to admit that, if the large cylinder also contains some kind of large superconducting magnet, this must be cooled with liquid helium in order to function properly, just like a normal nuclear magnetic resonance apparatus does. d) It is logical that the large cylinder must rotate on its axis to synchronize the rotating magnetic field, as occurs in NMR (Nuclear Magnetic Resonance) or EPR (Electron Proton Resonance) apparatuses.

e) It is logical that the abductee in the cylinder is cold, an intense cold which, during hypnosis, causes him to shiver as he relives the experience.

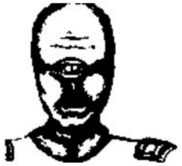
All this does nothing but confirm the hypotheses of the SuperSpin Theory, which describes how it is possible to detach the Soul from the human body only if the axes of Consciousness and Space belonging to the Soul are made to rotate (spin) in phase with the corresponding axes of the Mind of the abducted subject.

This aspect will be discussed later.

TYPES OF ALIENS

The main alien typologies described in a hypnotic environment by abductees are reported in the following comparative table.

It can be noted that some are not reported by the abductees with great frequency: these are aliens who are rarely described and who will not be analyzed in depth in this context because they do not come into direct contact with the abductees. Sometimes they are described as "far from here, not resident on our planet"; sometimes they appear as if through a television screen and, still other times, they belong to the recollections and information of the alien memories that are explored under hypnosis (fig. 11).



Note, for example, how the strange case of Carl Higdon in 1974 is superimposable to the reconstruction of the one-eyed alien made by an abductee; this alien corresponds, in the table below, to the Egyptian type (the god Horus) described in the first row.

PRINCIPALI TIPOLOGIE LE CUI DESCRIZIONI COMPAIONO IN IPNOSI

nome	colore pelle	occhi	altezza	dita	cranio	note
Monocolo. Provenienza ignota.	Pelle rugosa color giallo olivastro.	Un occhio solo, molto luminoso, sporgente dal cranio con sottopalpebra spessa.	Quattro metri.	Nelle mani ha tre sole dita simili a quelle degli uccelli.	Calvo e tondo. Possiede una escrescenza carnosa sotto il mento (solo i maschi) che assomiglia a una barba da faraone egizio.	Possiede due scapole molto pronunciate che assomigliano ad ali ripiegate. Sembra in grado di levitare.
Gli Agarthiani? Provenienza: Marte prima della sua distruzione.	Pelle color bruno olivastro.	Le due pupille sono a fessura.	Più di quattro metri (forse sei).	Sei dita.	Bombato all'indietro verso l'alto, fronte alta, senza capelli.	Mandibola pronunciata e dura, larghezza del viso minore della lunghezza del cranio.

nome	colore pelle	occhi	altezza	dita	cranio	note
Sauroide da Orione.	La pelle è rugosa: da vecchio sembra abbia le scaglie. La pelle appare umidiccia, propria di un anfibio.	Sono a fessura da giallo verde a rosso fuoco, in dipendenza dell'umore. È presente la sottopalpebra che va dall'interno all'esterno del cranio (Pterigio).	Due metri e ottanta come minimo.	Cinque dita più un rostro ungulato. Le dita sono palmate.	Presenta tre espansioni cornee delle quali quella centrale prosegue come colonna vertebrale pronunciata di tipo sauroide e finisce in una tozza ma lunga coda.	Sotto gli occhi ci sono zigomi molto pronunciati come nel muso di una lucertola. Nelle zone dei tessuti molli si vede scorrere la linfa, di colore rosso scuro o rosso vivo.
Cavalletta. Proviene da ACO 117.	Verde marrone.	Occhi scuri, allungati all'indietro e all'in su, molto sviluppati.	Da due a quattro metri, a seconda dell'essere in posizione accucciata o estesa.	Tre dita che sembrano comunque capaci di stringere qualcosa nell'arto superiore.	Quasi triangolare, a forma di Mantide.	Gli arti inferiori tendono a stare ripiegati ma il "ginocchio" non supera mai l'altezza della schiena. Gli arti superiori sono in posizione di "preghiera".

nome	colore pelle	occhi	altezza	dita	cranio	note
Orange (Toro o Sirio).	Color bruno olivastro.	Pupilla verticale. Capelli di colore rosso mogano o aranciato.	Due metri / due metri e venti, a seconda del sesso. Vestono tute attillate blu e scarponi militari.	Cinque dita lunghe e ossute nelle mani.	Allungato all'indietro e più stretto del nostro, tanto da sembrare schiacciato ai lati.	Seni frontali pronunciati, setto nasale quasi inesistente con due piccoli fori. Labbra sottili.
Nordico con basi sulle Pleiadi (essere originario di un'altra dimensione, laterale alla nostra).	Pelle chiara, quasi perlacea. Il corpo che si vede in realtà è costruito con una macchina ed è un contenitore.	Pupilla verticale a fessura.	Due metri e quaranta centimetri. Vestono con un camicione bianco non attillato. Portano al collo un medaglione con simboli triangolari.	Sei dita per mano con lunghezza non differenziata come in quelle umane.	Più simile al nostro.	Capelli bianchi lunghi e radi con attaccatura alta. I loro corpi sono artificiali e costruiti con una macchina. Ciò li fa apparire tutti uguali.
Lacerta (provengono da Shaula, che loro la chiamano Berion).	Sono rettiloidi antropomorfi dotati di un accenno di coda. La pelle è composta da scaglie iridescenti.	Pupilla verticale.	Simile a quella di un normale essere umano.	Cinque dita come le nostre, di cui il pollice ancora a forma di rostro. Mani palmate.	Di tipo sauroide, dotato di alcune escrescenze ossee che formano file di spuntoni su braccia e cranio.	Non hanno nulla a che fare con i Sauroidi, dei quali sono acerrimi nemici.

nome	colore pelle	occhi	altezza	dita	cranio	note
Essere di Luce. Provenienza ignota.	Essere luminoso. Assume diverse tonalità dal rosso al giallo: descritto come iridescente.	Non sono visibili nella massa di luce.	Generalmente di piccola statura.	Non si distinguono.	La forma non si distingue nella luce.	Esseri dotati di spirito e mente ma senza Anima.
Anfibio (Rana). Provenienza ignota.	Pelle bianca, trasparente, umidiccia.	Pupille chiare, occhi grandi e rotondi.	Due metri e quaranta centimetri. Ben piantati.	Tre dita per mano. Polpastrelli come quelli delle rane, ingrossati in punta. Mani palmate.	Squadrato. Al posto dei capelli ci sono dei piccoli tubuli che sembrano corti, a spazzola. Collo tozzo, quasi inesistente.	Sono indistinguibili tra loro come se fossero cloni. Tuta color bianco o giacca e pantaloni che richiamano le divise delle SS tedesche.

name	color skin	eyes	height	fingers	skull	Notes
The Others.	White skin and hair .	The oc - who are so light that they seem white. The pupil appears round, even if there is something wrong with it. comprehends .	The height of these aliens you can't know: I'm always pre-seen behind a screen in how much I'm not on Earth.	Five fingers (?)	Skulls or square.	They are dressed in white with a shirt and they have something that looks like a very thick beard. ta, like that of some Mesopotamian deities.
Grey. There are many subspecies, depending on of the races who use them.	Gray skin or brown- yellow.	Eyes big co-pert ida a mem- brana removable protective cover.	One meter and twenty. The movements of these beings are noisy and frenetic.	Three fingers plus the opposable thumb.	Skulls or for aoa inverted light bulb. Ear external or non-existent.	The suit is fake: it seems glued to the body and cannot be removed. king. They look like artificial beings .
Blue. Coming from Z-Re- ticuli?	Black skin- bluish to cause of the reflexes of the light environmental, but actually black translucent.	Soft eyes- almond- shaped, with a black membrane that hides it the iris the which, however, seems to exist stereo under the limbs - no.	One meter and fifty. I'm moving- No more slowly and the grays command.	Three fingers plus the opposable thumb.	Skull developed- backwards swung, insectoid musculus with mouth small ca, almost invisible nose Sunken ears in the skull	They seem be the co- principals directed by the so-called Greys.

name	color skin	eyes	height	fingers	skull	Notes
Slave , also called "head to heart" . Second or ancient Indian legends know- would be the El- of which speaks native ameri- Mor cano- ning Sky in his i stories.	Gray skin and wrinkles like those of the elephant.	Almond eyes - the, round pupil. The edges of- the eyes I'm ru- enjoy.	One meter and fifty.	Four or more one or (?). Stubby fingers.	Skull king- troverso , develops - to all'in- behind but no tone - do; lightly aff- moat to center.	They have long clothes and ears external and rather developed vertically . The neck is long and characterised by large tendons.

In this table it should be noted that some alien **identikits** correspond to species that are almost never described, such as those defined as "the others" or the "monocle" or even the "Martians". This treatise does not address the problem of their possible interference on Earth since, in the current state of our knowledge, it appears less invasive.

Some of these beings could even correspond to species without a real body, but equipped with a *false* physicality; that is, they could be a less frequent variation of the *six fingers* of the table.

ACTIVE AND PASSIVE ALIEN MINDS:
THE LAST FRONTIER OF ABDUCTION

They exist **different** **parasitization by aliens,** depending on the type and need.

The simplest is the one already widely described, consisting **of the use** of a part of the abductee's **brain to store in the latter's head** the memories of an **alien "life"** (mind) .

In this way, a sort of pseudo-immortality of the thought of this one is created.

The action of the Being *of Light,* on the other hand, is different and is mainly connected to to the Spirit of the abductee and influences his behavior. From the study of the recordings in hypnosis, it seems to emerge that ***the Being of Light is*** **the inventor of religions and the sense of guilt, two tools that** - together with others - **help him to subjugate humanity,** with deception.

The Being of Light would be none other than the mythical Lucifer of the Old Testament.

This archetypal figure should not be confused with that of Satan, who, instead - as we will see better at the end of this treatise - must be connected to the mythical figure of Astaroth, embodied by the alien Sauroid.

Nothing to do with the Devil of the Old Testament either. This was the one who led the ranks of the black angels among which are to be numbered the first two, the Luminous Being and the Sauroid.

This commander of the diabolical hosts is the white alien with six fingers who lives in an area of the Universe dimensionally placed "to the side" of ours, so that - while our Universe expands - the dimension of this alien tends to implode in itself for reasons that probably concern the conservation of total symmetry. This being, or rather his alien mind, is able to establish contact with the minds of the abductees and remotely pilot them as if they were puppets. His final goal would be to be able to "pass to this side" before his Universe closes and, at a later time, to "pass to another side" after having forcibly torn our Soul.

This is the information - seemingly absurd and incredible, yet valid - obtained from the hypnosis carried out.

The six-fingered White would be related to the one who inhabits Hell, being that place the dimension that condemns him to die.

Its habit is not so much to attach itself to the Spirit, but rather to the Mind of the abductee and uses his brain to move him at a distance like a pawn. Abductees with this parasitism modality have been able, against their will, to work on the movement of large sums of money by implementing a real system of financial and military control that takes the name of NWO, *New* World Order.

The NWO organization is linked, in fact, to the main Masonic sects of occult power in the world, which have always been classified as an extension of classical demonic action.

In this case we are therefore not faced with the simple presence of passive alien memories (MAP), but with real autonomous wills that can be classified as Active Alien Memories (AAM).

We will see how to distinguish, in hypnosis, these two modes of parasitism and how to deal with them at the NLP (Neuro Linguistic Programming) level.

FINAL IMPLICATIONS

The picture outlined here for the first time in living memory has the merit of explaining all the historical-political events of recent years, as well as the phenomena on which science and religion provide decidedly confused indications. It also allows us to reinterpret all of antiquity in the light of these data: from history, to legends, to myths; and it gives us a push towards understanding the true nature of the human being, since it sheds light on the essence of entities never before well defined.

From a political point of view, one can perfectly understand what role the world powers have played in managing the problem of aliens on our planet without our knowledge: every time, during hypnosis, one is faced with the recollection of the creation of the copies, this is ALWAYS set in *an underground technological site in the presence of both Sauroids and Earth military*

In the case of our abductees (all Italians), as we have had the opportunity to write Previously, the military was strangely almost always French-speaking.

The alien minds inserted into their brains paint a disconcerting political picture in perfect agreement with the part of modern ufology called Conspiracy Theory, according to which aliens and our rulers, at a certain moment in history, made an alliance without the knowledge of the entire planet.

The political framework described is the following.

When in 1947, following the crash of one or more UFOs in the New Mexico desert, the Americans realized that aliens existed, some of them contacted the United States government proposing an agreement that involved the possibility of using human beings not only for reproductive purposes, but also to extract their Souls".

In exchange, the sauroid-type aliens would deliver technological knowledge intended to be used forever by the small circle of those who hold power, along with a baggage of *souls* that would serve our "masters" to achieve eternal life.

In other words, the price for the cooperation of our rulers was paid by giving them *souls* belonging to the population. The Sauroids already knew then what they needed and had already planned to find a way to take the Soul from those who had it by nature, so that they could use it in order to live for eternity.

According to the agreement, our rulers in collusion with the Sauroid aliens were supposed to make sure that the earthlings would not notice anything, and the only way to safely manage power over humans was to turn them into zombies.

How? With a slow brainwashing action, which began decades ago from single micro-contexts and then spread like wildfire until, over time, it convinced the population, through that political process that today is called Globalization, that everyone, from an early age, will gain from having a microchip installed in their skull.

The pretexts are many and credible: "The microchip will help you survive because it will store all your personal codes; all doors will open automatically, you will be able to pay without making the slightest effort and without risking theft, at the hospital they will immediately have your medical records and will be able to prolong (for a while) your existence... and so on. Naturally, then, without the microchip you will not be able to do even a single banking transaction. You will be OUT, out of the world."

Basically outlaws.

Obviously, no one will declare that the microchip in question, without you realizing it, will tell you how and for whom to vote, when to make love, when to sleep, when and what to dream.

Unfortunately, the patents for these microchips have already been granted (and they have also started to install them on the employees of some multinationals); all the necessary electronic circuits fit into the space of 2.5 x 2.5 millimeters and contain the instructions needed to be able to carry out alterations of human consciousness; moreover, the chip, once inserted into the human body, is self-powered.

Among the organizations that, in collusion with the Sauroids, want to transform the Earth into an immense video game, various secret societies are implicated, with their top-level adepts: from the *Thule Group* to *the Golden Dawn,* from the Order *of the Templars* to the *Club of Rome* and the *Rosicrucians.*

They are the ones who manage the banks, the energy sources, the information and a certain type of social and religious policies. Using secret services and military forces, they are producing the slow passage of Man from the state of free thinker to that of imbecile slave.

All that has been communicated confusedly by some revealers for years is, so, absolutely true.

However, it is not possible to go into this topic in depth here. It will be dealt with tato later.

Once again the collusion between religious, political and economic powers is producing a deadly cocktail for human beings, who find themselves at the mercy not only of aliens, but also of their own corrupt and colluding "masters", those who want Globalization at all costs to be able to continue living and ruling in a privileged way as in the old science fiction film entitled *Zardoz.*

But things are even worse!

In reality, 1947 was not the year in which the so-called "wicked pact" originated. between aliens and earthlings: that pact can be said to have been born with Man.

In hypnosis, sometimes, stories emerge of how aliens contacted this or that government even before the fateful 1947.

One could thus hypothesize an attempt by aliens to direct Earth's policies towards situations suited to their purposes: illicit trafficking, useless wars and racial cleansing would be carried out because it is convenient for them and for some of our governors who are not very scrupulous towards the Earth's population (fig. 13: Sirius, Orion, Taurus, Pleiades. "They" come from there).

THE SCARS

The psychosomatics of alien interference studies the *psyche* - that is, the Soul in the Platonic sense of the term - and the *soma,* that is, the body. As regards the latter, it is good to show which traces attributable to alien causes are found on the organism of the abductees.

In the color insert, mirror B shows the images of the main types of implants, alien and otherwise, that I have come across during the studies I have conducted in recent years. They are published all together to facilitate investigators in identifying the phenomenon.

There are also other types of implants and scars that are more difficult to trace, but the list just drawn up, even if partial, represents the phenomenon in its widest generalization.

All abductees show a sphenoid fracture and have a pineal implant; all have a retroauricular implant; all show a tibial plane scar.

This last scar is most often on the right leg while, more rarely, it is almost invisible. A careful analysis of the external epithelium, however, always leads before the conclusion that a scar of that type, even if not very evident, is still present.

So it is quite easy to discover - and the abductee always does it by chance - that he has something inserted in the upper dental arch (left or right). It is not a filling and the implant does not reside inside the tooth, but is inserted into the palatal arch. At that point, near a molar, the scar of a small cut about 4-5 millimeters long is clearly visible, which evidently served to introduce the object.

Similarly, other types of implants result in a thin scar that resembles a cut, often placed within a pre-existing wrinkle or fold of skin.

Regarding each type of implant, there are then, obviously, the reconstructions, in a hypnotic environment, of the operations undergone to install and remove them. The abductee is usually not aware of having them on him; sometimes, however, he discovers them under hypnosis when he talks about a small surgical operation he underwent and suddenly understands that it was aimed at installing one of these objects.

The data on this subject are not abundant, but they seem very promising. The analyses carried out in the USA by some researchers, including Derrel Sims, lead to the belief that the isotopic percentage of the elements contained in the plants, measured with fine-structure atomic mass spectrometry, is different from that of the Earth.

It is not known for certain what these "gadgets" are used for; the most reliable hypothesis states that they are microchips used for the remote control of the behavior of the abductees.

In the color insert, there are some photos of other types of alleged alien implants that Derrel Sims is still researching. In particular, there seems to be something called a "nasal implant", of which an x-ray is reproduced. It is not clear whether it is a pituitary implant placed badly *in place:* in fact, it would be very risky to place one in the right nostril, since this is an orifice that can be easily inspected during a normal ENT examination.

Finding these strange objects and the corresponding scars, the doctor on duty always tends to give explanations that have no semblance of scientificity.

An abductee, for example, went to the dentist for the first time - he had never been there before - for a check-up. The doctor, from Livorno, asked him when he had been in the United States for treatment. One of the patient's teeth had an iridium bar (?) inside it, which was not yet used in Italy. The abductee replied that he had never had any dental work done, but no one believed him.

An abductee with a dental implant was told that it was probably an echo of the piercing he had on his nose.

Another abductee, who appeared to have suffered a fractured sphenoid, was told that he had most likely broken the bone by hitting his forehead during a fall as a child.

The resulting hematoma, which should have developed internally and killed him almost instantly, would have inexplicably flowed outwards in an invisible way (sigh!) and he would have been saved. A true miracle!

Let's take a case we have already talked about: Dr. Lett operated in the

USA a woman by removing an implant that was later found to be plausibly alien in nature when subjected to isotope analysis conducted under the control of Derrel Sims. Despite the fact that the woman had a clear-cut *abductor* syndrome *tion,* CISCOP scientists told her that she had inadvertently stepped on a meteorite that had become embedded in her foot.

An Italian abductee, who was found early in the morning in her garden in a confused state and in a dressing gown, shouting to the wind: "Leave me alone, don't take me away...", was found by her father to be suffering from copious nosebleeds.
When the power came back on in the house and the car that wouldn't start finally started, the parent took his daughter to the emergency room.

The Computed Axial Tomography (CT) showed, at the level of the woman's pituitary gland, a strange metallic-looking body about two millimeters thick. The doctor got away with it by saying to do further tests, perhaps an analysis by Nuclear Magnetic Resonance (NMR) but, in fact, he completely washed his hands of the matter, as it appears from the original report of that analysis now in my possession.

PLANTS AND ANIMALS

In one of the *abduction* cases I have come across, the abductee - a woman - said under hypnosis that she had been taken by the military directly from her home in a manner also described by other people. She was taken to a very particular environment, where she was subjected to electric shocks in order to make her reveal some information.

The soldiers, who spoke French, threatened the woman and also attacked her dog, to whom she was very fond. The poor animal died a few days later from a strange disease and the x-rays performed on its body revealed, at the height of the spinal column, a rather large object with a distinct geometric shape (figs. 14-15: something strange at the height of the animal's spinal column is highlighted, by means of computer graphics, with the emboss filter).

Once again, the mix between alien *abductions* and terrestrial military *abductions* was presented , confirming what was said in the first chapter of this treatise.
It soon became clear, however, that the worst wounds are not those that the aliens and the military inflict on the bodies of the abductees, but rather those they inflict on their psyches. These are the deepest, the most unreachable, the most terrible, and have totally unknown and decidedly devastating effects.

ABDUCTION: PSYCHOPATHOLOGICAL PARASCHIZOPHRENIA OF A REAL PHENOMENON

INTRODUCTION

This chapter is written for psychology experts and for all those who work in the *abduction sector.* It is based mainly on the experience I have accumulated in about seventeen years of work in the field applying NLP (Neuro Linguistic Programming) techniques, of which the type of hypnosis I use is a part.

Many of the concepts expressed will be new even to experts in the field, because in the following pages I will describe my personal way of dealing with a phenomenon that is otherwise unknown to official psychopathology.

So I am the first in the world to say how it is possible (in my opinion) to deal with to solve and resolve, at least in part, the problem of alien *abductions* .

In the methodology I have adopted, Freudian psychology has been definitively abandoned in favor of a more Jungian vision of the human psyche. Thus, Neumann and Hillman also find a place, with Eric Fromm, in my new vision of the human being. I believe that Adler's theory of reactivity is, at least in part, still usable, just as I believe that Hillman's idea of the Daimon is fascinating, but decidedly not very functional.

In these years I have used, for my experimental studies, the hypnotic techniques of Milton Erickson, the suggestions of Rossi, the ideas of Bandler and Grinder. I have used everything that modern psychiatry condemns and that psychoanalysis techniques use daily to avoid slavery to psychotropic drugs and the use of electroshock.

Until today, and all over the world, scholars of the *abduction* problem have considered the abductee as someone on whom to elaborate or verify their theories, forgetting that he is not a cash cow nor a sick person to be treated.
cure.

I thus intend to defend the abductee from the latest and most unpleasant kidnapping that is performed on him, that is, the one that humans carry out to use him as cannon fodder or an experimental animal from which to extract information about aliens.

It seems that no one remembers that the abductee is a human being, who was previously raped by aliens, then by shadow government military, and finally by self-styled alien abduction scholars, the latest terrible monstrosity created by human ignorance for the sole purpose of being able to say something no one has ever said before and to gain the recognition of modern society in the desire to go Mona.

The world is full of books that tell the experiences of abductees without understanding, exorcising, metabolising and resolving them. So these human beings that we should help, protect and understand find themselves reduced to cows, drained and now only good for slaughter; because no one, at the end of the game, has been able to solve their problems... and all this happens under the impassive gaze of our experts.

BACKGROUND

When it comes to *abductions,* there is always a lot of talk about aliens and very little, very little, about abductees. This gap must finally be filled. Someone must do it, because the *abduction phenomenon,* which is totally real, is not wisely interpreted by psychologists, psychiatrists, psycho-somethings.

Those who, like me in recent years, have come into contact with dozens of people who have manifested abduction syndrome , have perceived - perhaps only on an emotional level, perhaps also empathetically - the sensations and needs of the abductees.

They come and ask: "Tell me I'm crazy, so I'm happy and go home happy..."

To finally be declared insane, and thus put right the chaos that reigns in the own mind, that's what everyone asks for.

The self-styled madman knows that the mental models of our society, those that we will soon define, are clear and indisputable. They go something like this: "You have a vision or a perception of something that does not exist? Well, you are mentally ill."

To something real but terrible and unknown that scares you, that destroys your life, your nights, your days, your family... you would prefer to believe that, deep down, you are crazy.

Finally the others, those who think about it every day and continually make you understand it with small, very significant gestures, would be right. You would be crazy, but in this way the world around you would be safe, along with your children, your parents, your friends.

The only one who would be truly lost would be you, not the people you love. They would be safe, because it is true that you would also see them threatened by the alien presence, but this would only be your false perception distorted by madness and, therefore, a completely personal reality.

"I'm crazy, but my family is safe!"

"Tell me I'm crazy, so I can go home happy..."

I have heard these phrases many times on the phone, in person, in letters, via e-mail. When I answer: "Look, I don't think you're crazy at all" and I try to explain what madness is and what normality is, on the other end of the phone there is total silence, a black hole in which, while I speak, I try to scrutinize, to listen to a breath...

Nothing... it's all frozen! I finish speaking and wait for my interlocutor, to whom I have said the exact opposite of what he wants to hear, to say to me: "None of this is true, you are a clown with strange ideas in your head. They told me not to talk to you..."

Instead, after a long sigh, he begins:

I knew it, I knew I wasn't crazy and that what I thought were dreams were coming to me.

have haunted all my life were not just dreams; so also my children... so it's true... and how can I defend my family?

Faced with the very long chain of subjects who responded in the same way to my objections, I decided to do something. Of course, I had already decided to apply psychology: it was necessary to establish whether the phenomena that were being described were true and, in the case of a positive result, to what extent they were true.

After many years of work I understood that, behind the alleged hallucinations of the abductees, there are instead only truths.

Modern psychology and psychiatry - if we can call them modern - thought they were dealing with schizophrenic subjects whose illness, manifested by psychologists, was certainly due to family experiences, and psychiatrists to organic causes.

Psychologists always tend to justify psychopathologies with family experiences. This would not be a bad thing, if they knew that there is also a phenomenon - called *abduction* - in which patients who they consider sick have actually had to deal with aliens.

Psychiatrists, on the other hand, are prevented from understanding this phenomenon: they think that everything can be traced back to a malfunction of the human perceptive system and that the only method to avoid further damage consists in pharmacologically treating the patient, who - in this way - will no longer respond in an unwanted way to certain bizarre impulses. Indeed, as time goes by, he will no longer respond to anything.

Cassano administers electroshock every Tuesday to the good and bad relegated to his sfortuned department.

"Everyone gets better afterwards..." is the response of his doctors.

Yeah, but what does "getting better" mean? Not bothering the doctors in the department anymore?

A historical case is that of an abductee from Livorno; after many years during which he had claimed to speak with aliens, he was subjected to a series of electroshocks.

Eventually he truly went out of his mind and lost awareness of his own identity.

I happened to speak, during a conference on *abductions,* with Professor Rossi of the University of Genoa, a well-known psychoanalyst; he had no notion of the *abduction* problem but, as an enlightened person, having wanted to listen, he said at a certain point:

... well, of course, about ten years ago, I had a patient in the mental hospital who kept coming after me saying that she had been contacted by aliens who had put something in her nose (a microchip, N. d. A.) and perhaps today, having heard Professor Malanga's conference, well... I should review some things...

So, let's review some things. Yes, but who can review these "some things"?

Psychiatrists?

They believe that the human brain is a machine and that if it doesn't work, it must be but to act mechanically to correct the problem.

Or psychologists? When faced with symptoms they don't know, they can only apply mental models related to something very similar that they learned in school.

I am a psychologist and a patient comes to me who says he sees aliens in front of his bed (once, due to historical-cultural conditioning, people said they had seen devils). The mental models of a psychologist force me to say that the patient has certainly had a hallucination and I try to explain it. Thus the figures of domineering fathers, castrating mothers and witch-murderer sisters emerge. The psychologist, then, cannot understand why the patient, despite the fact that the nature of the madness that afflicts him is now evident and he has been given all the necessary explanations, still does not recover.

Yet in psychology and psychoanalysis books it is written that, if the patient re-cognizes the nature of his own disorders, he is on the road to recovery: he is experiencing a process of sublimation and mental digestion of the illness.

Instead there is no healing; rather the subject, who has been told that the problem is caused by nightmares due to the distorted relationship with the father, falls into depression.

Why? Perhaps the poor man, or rather his unconscious, understood very well that his curator-interlocutor did not understand a damn thing?

On the other hand, it is not written anywhere that aliens exist, and that they abduct humans. The books do not say so and none of the psychologists in the world have ever noticed it.

Incredible but true! The psychologist and the psychiatrist apply what are the so-called "current mental models", the automatic processes that our brain has learned to execute because someone has told it, during life, that they are reliable. The case of Helicobacter Pylori comes to mind, a bacterium that many are now allowed to have in their stomach, while before it was forbidden: it simply could not exist. In fact, it was taught, textually: "No bacillus could ever live in the acid environment of the stomach".

But he lives there, indeed! In fact now - finally! - he can even get treatment.

There are major methodological differences between psychologists and psychoanalysts.

Some believe that it is better to let the patient glimpse his traumas, rather than make him relive them fully; others maintain that, in order to be recognized and sublimated, the trauma must instead be relived, even with a certain violence.

In recent years, after speaking with numerous psychotherapists, I have also noticed a certain tendency to mix methodologies dictated by practice with new solutions influenced by the New Age.

The psychologist is perfectly aware that he cannot solve problems simply by obeying what is written in books, so he tries Bach Flowers or Transcendental Meditation and some even use drugs, transforming the professionalism of the mind healer into that of the sorcerer who, with blows of pejo-te, still tries to transform a confused situation into something mystical.

In my opinion, the attempt is laudable and certainly offers more guarantees than relying on Prozac as Cassano does, however it lacks a minimum of interpretation and is, therefore, destined to fail: in fact, it is not possible to cure a disease that is not a disease.

Abductees are not mentally ill, they run the risk of becoming so if their problem is not recognized by the community.

In fact, in society, almost always only recognition counts. To be introduced, one must be someone, do something, be part of a group, belong to a party, a religion... If one is none of these things, one simply does not exist. An isolated person, someone who does not belong to a clan and who does not think like the others, is out.

Being outside of society means not having recognition of your existence from those who belong to the community: you are outside, you do not count; indeed, someone thinks that you should eliminate yourself and someone else thinks that they could give you a hand to do it.

As a result, you tend to exclude yourself: you feel marginalized, unrecognized, and you no longer identify yourself as belonging to any clan or any brotherhood; if you have not done a deep examination of conscience and have not understood that "you are" because you exist and not because you belong to something, you are finished.

Not recognizing himself, the subject does not even accept his own experiences; the journey towards authentic madness is conditioned by this important initial stage. It is easy to find examples of what I have been saying and

supporting for years.

If you call a university professor in the USA and his wife answers, she will not introduce herself with her first and last name, but will simply say: "I am the wife of professor so and so..."

In the USA, professors' wives are like presidents' wives - added embellishments to the male - and they present themselves as such.

Are you gay? You can't fit into "normal" society.

Are you "normal"? You can't fit into gay society.

But when you are nothing, you cannot be anywhere, not even in your body; and sometimes someone attempts suicide in an attempt to go somewhere else, to a place from which there is no return and in which, wherever it may be... they must necessarily keep you.

If there is no place in the afterlife, all the better! At least the suffering will end. and, in death, one will seek that identity that one could not have in life.

Do you become nothing? Good! If there is nothingness in death, that is where you must go. It goes without saying that many abductees I know have thought about suicide, while others, before I met them, had even attempted it.

Some others - people with whom I have unfortunately never been able to work - went further because their cycle of exploitation by the aliens had ended and they could therefore self-eliminate, no longer having any value for them either.

From this perspective, psychologists, and especially psychiatrists, can do harm. irreparable to abductees who do not know they are abductees.

AN INTERESTING FIRST STORY: THE CASE OF ANNA

The case of Anna (obviously I'm using a pseudonym) proves it.

I met this young woman during a conference organized in a mountain town, a well-known Italian ski resort.

The girl, then twenty-seven years old, was a director in a tourist office. After my lecture on the *abduction* phenomenon she took me aside and told me a strange story.

I had noticed that, while I was talking about the experiences of abductees, she had assumed a strange posture while sitting: she listened as if she were blocked by what I was saying, she recognized herself in it.

I try never to give the impression that I have understood that I could be dealing with an abductee who is totally unaware of the fact of being one, but at a certain point, the girl decided to tell me about a strange experience that I would now like to recount in a few lines.

When she is fifteen she goes camping and is raped. She goes to her mother and tells her everything. Her mother takes her to the gynecologist, who finds no violence of any kind.

At this point the situation worsens: the girl insists that she was raped and her parents do not believe her. She, moreover, does not know how to describe the person or persons who attacked her.

The psychologist, to whom Anna is forcibly taken, claims that the unknown rapist, unidentifiable because his face is not visible, was born from the girl's psyche and symbolizes her father: therefore Anna would feel violated by this parental figure who opposes her.

The professional, therefore, concludes that the girl hates her father.

So Anna, who doesn't hate her father at all, begins to think that by doing what the "expert" says, she will get out of the problem. She follows the psychologist's advice, but soon abandons it, knowing full well, deep down, that the truth, whatever it may be, is very different.

At the end of the story I ask Anna why she came to me and what aliens have to do with it. The girl shakes her head as if to chase away a fly that is tickling her skull from the inside and says: *"I don't know!"*

"How come you don't know! Think about it," I tell her, "that in reality you know very well..." and she answers, more and more lost and scared: *"I don't know..."*

He appears unable to continue to manage the situation, he is about to cry.

I procrastinate and entertain her with useless conversations, but in the meantime I observe her gestures and how she moves.

Finally I tell her: "Look, you can reconstruct what really happened. Your brain is like a write-only hard disk: everything that happened has been recorded. Maybe you no longer know where you put the memories but, if you want, we can try to reconstruct the events, that is, the recording of that event..."

She looks at me, pauses briefly, and then replies, *"Yes, let's do that. But... it's pe-"ricoloso?"*

"What is dangerous?" I ask her.

"Hypnosis, that stuff..."

"There's no need for hypnosis," I reply, "it's just a matter of talking..." and I begin to make her remember the strange episode of the alleged rape.

"Tell me everything from the beginning" I tell her, and she starts talking (at the beginning it is important to listen to the subject and then interact with him "without mercy"; Neuro Linguistic Programming is used, which uses the movements of the body, the voice, as well as the contradictions and contrasts of memories, enhancing and highlighting them).

Here is the text of the interview:

- *I was there.*
- Where there?
- *At the campsite.*
- What happened?
- *I felt him grab me from behind and take me into the tent.*
- He brought me is strange: so it was only one person? -... *mmmmm, ssss, I had never thought about it before...*
- How come you didn't think of that? They raped you and you didn't think of it?

- *I don't know why, but I'd never thought about it before...*
- And what was in the tent?
- *I don't know, you couldn't see anything.*
- But did you see his face?
- *No, I didn't see it.*
- Was it dark?
- *No, it wasn't dark.*
- Then why didn't you see it?
- *I don't know! I couldn't see it, but it wasn't dark.*
- What color was the curtain?
- *From the outside it was white.*
- White? A white camping tent? It's a bit of an unusual color for a camping tent. White is also a color that gets dirty easily and then, inside a white camping tent, there is a lot of light.

- *Strange. Sssss, it doesn't add up...*
- Why isn't he coming back?
- *I don't know, something in the memory doesn't add up...*
- What was in the tent?
- *A table. He laid me down on a table.*
- What was this table like?
- *I don't know, I don't remember.*
- Was it hot or cold? (The memory of sensations activates the memory of images.)

- *It was cold... like metal.*
- A metal table in a camping tent?
- *Yeah, I'd never thought of that before.*
- What was the one who took you doing (I'm not saying he or she, the alien or the killer; I'm just saying "that")?
- *He had me blocked.*
- So he had his hands somewhere to block you?
- *No... it didn't touch me.*
- So how did you manage to stay still on that iron bed in a white curtain that didn't let any light in? Who was holding you?
- *Someone was holding my shoulders from behind... there were two of them.*

- Were they tall or short?
- *They were short.*
- So did you see them?
- *No, no, I didn't see them, they were dark.*
- But if you know they were dark it means you saw them. And the hands cowere they to me?
- *They had long fingers* (the woman shakes as if she were shivering).

- What did it smell like (reconstruction of sense memory)?
- *They stank, they stank strongly* (with wonder).
- But what did that white tent look like, seen from the outside?

The woman turns as if she had been there, as if her unconscious remembered the movements she had made then.

- *But it's not a tent, it looks like a round thing, now that I see it well* (the girl is using the present: now that I see it well...)
- Are you camping?
- *Now that I look at it carefully, there's no one there and it's not even a campsite.*
- But where were you camping?
- *I was in Erancia.*
- In France?
- *Yes, I was in Erancia on vacation.*
- And your mother?
- *She had remained in Italy.*
- But then how did you manage to warn her like you told me before?
- *I don't know, then... I don't know. Maybe it wasn't that time...* (disorientation and lack of temporally coherent memory).
- Did the guy in the tent tell you something?
- *Yes, he told me to stay calm.*
- And how did he tell you that?
- *I don't know, it seems I didn't hear those words with my ears, but in the head.*
- And you understood it?
- *Yes.*
- What language did he speak?
- *French.*
- And you understood it?
- *Yes, yes, I know French well...*

I'll stop this first part of the memory here and tell her: "So you weren't at the campgio, and you weren't even in France..."

Anna, at that moment, is lost and doesn't know what to say.

So her mind had made an involuntary attempt to glue together some memories: she had thought that the white thing was a tent, so she had to be camping and she had to be in France, since she had only been on that type of vacation once; what's more, the alleged rapist was not alone and spoke telepathically in French.

On returning from the camp, therefore, the memory of an atrocious event that had happened had exploded.

happened months before: an event which, however, in my conscience had just happened.

Obviously, the girl had not been able to place the events either spatially or temporally; therefore, for society, she had gone beyond the mental models of the wise man and her *madness* was caused by her father, whom, according to the psychologist, the girl should have hated.

Hate to heal, that's his advice.

After the above interview, Anna recovered the true nature of her memories. and he no longer hated his father, who had absolutely nothing to do with his story.

He understood what was behind that experience and solved the problems in one fell swoop of relationship with others.

To solve those related to aliens, however, the matter would have been very different and would have required a further, long effort of will. In this case, I was unable to obtain it.

Obviously, the girl answered positively to many of the questions of the Self-Assessment Test; furthermore, her handwriting indicated that she was absolutely normal - not schizophrenic - as well as her behavior, in the few days in which I had met her, showed a clear ability to correlate perfectly with others.

ANGELS AND DEMONS

Having reached this point in the psychological analysis, it is worth opening a parenthesis on the difference between an abductee and a female abductee.

First of all, the experience of a female abductee is, in itself, more traumatic. than that of a male who suffers the same fate.

The woman feels invaded in her body, as well as in her mind: she describes in great detail when she is artificially inseminated from the outside with a special tube-shaped device that "pushes something" into her vagina.

The experience is traumatic because the abductee sees and understands that work is being done on her genitals.

Hypnosis highlights the fear that her body is being desecrated: the woman cries, becomes agitated and despairs as if she were reliving the terrible sensation in the present.

And then, again, she describes when, after about three months, the same tube is reinintroduced into the vagina and something, this time, is sucked out.

A careful reconstruction in a hypnotic environment reveals that that "something" is a fetus. A fetus, however, with different features from those typically human: it is much smaller and has decidedly alien characteristics.

The woman who suffers this type of rape always develops, regardless of the characteristics of the fetus given birth to, a mother-child love relationship towards the "thing" that has been taken away from her.

Although the alien embryo is decidedly different from human ones, from that moFrom now on he will consider him a son in all respects.

For this to happen, it is not at all necessary that the memory be reconstructed in minute detail through hypnosis or NLP: a dream is enough - a dream that, in fact, is almost always told by women during the first interviews.

- to make them intimately aware of possessing a lost child, a child who is not of this world, therefore an alien child.

The self-assessment test I give abductees includes a question that goes something like this: "Have you ever dreamed of having a child that is not yours?"

The statement shows a contradiction in terms, but this is only apparent.

How can a child of mine not be mine? The apparent incongruity is completely overcome by the unconscious of the abductee who responds positively: "... Yes, I dreamed of having a child who is not mine!"

What could be the explanation?

Modern psychoanalysis, that is, the one that belongs to a historical period now past, would say that the frustrated desire of women for motherhood produces the dream of motherhood itself as compensation for the unfulfilled desire. The male, necessary for a woman to become pregnant, would be sublimated in the figure of the alien: a superior man, the best for the child she desires, a man almost a god because he is a stranger to this world, within which the woman would reject the male figure. Now, however, it must be emphasized that the male figure, in this society, is rejected as a consequence of family stereotypes that have not been minimally understood and digested by the female-daughter.

Neumann, a historical student of CG Jung, speaks of the stages of female development describing the woman of the first type (according to him there are three) as the one who believes that the world is only feminine and that the male being is only useful for reproduction. In this context, it is evident that the abductee belonging to the first type of "Neumann woman" is very often the one who believes she sees the Blessed Virgin Mary and therefore gives importance to a figure that sublimates the male into an extraterrestrial god or demigod (for the story, in fact, Mary was impregnated by someone who was not human).

Women who believe in visions of the Blessed Virgin - coincidentally, 90% of them are females who have been castrated *in their animus,* that is, they do not know the male part they have inside themselves - dream of faceless males and believe that the Madonna is to be imitated as a perfect female being, who became pregnant without a real sexual relationship with a man.

The little girl who lives with a father who is a master and a mother who is a servant, often rebels against this status. She claims - most of the time, unfortunately, unconsciously and therefore clumsily - her role as a woman, ending up hating the male figure, so much so that she sublimates the female one, making it a stereotypically false Madonna.

Obviously, this is the Madonna described by the Catholic Church, not the true Mother of Jesus burdened by the problems of that time: looking after a child, washing clothes, being - in a male chauvinist Jewish world - in any case subservient to a husband who was the owner of sheep and women.

Therefore, the female abductee of Neumann's first type will still tend to believe that the extraterrestrial has elected her Madonna and that she, consequently, is the mother of someone comparable to a god.

This type of figure is characterized by difficulties in relationships with a male partner: in some cases, she would still like to have relationships of this type, but in the end she disappears in an escape motivated by fears based on the need to "remain pure".

Even in these cases, contemporary psychoanalysis thinks it is dealing with people affected by strong sexual disorders and castrative processes that frustrate the manifestation of normal femininity.

The explanation, in some cases, can be quite different: the woman feels unconsciously abducted and has understood that someone has done something to her genitals that goes against her will.

Therefore it is rape.

Such violence is often unacceptable, but the process of cognitive dissonance that is within us works miracles and tries to straighten out the situation: an unpleasant truth is reinterpreted by the subconscious in a way that makes it tolerable for the subject who experienced it. In practice, this is the principle on which the fable *The Fox and the Grapes is based.*

The only possibility of accepting the violence suffered is if the perpetrator of the violence was God himself. God, it does not matter whether in the form of an alien or an angelic figure because, today, the god of the new generations appears more and more similar to a technological alien who was able to create, billions of years ago, the human race.

So a space master has done what was his right to do to a creature of his own making, the female of Man. Here reappears the syndrome of Anna and Mary, two of the many women of the Old and New Testament impregnated by the divine breath.

The sociologist, today, would explain these situations with the attempt of the submissive woman to recover dignity in the ancient patriarchal Jewish society by demonstrating that, after all, she is a pawn of God's will.

To create, he chooses the woman and does not need the man. The very fact of proposing in a completely male chauvinist society (like the ancient Jewish one) the figure of a woman who - in the act of procreation - is freed from the male master and is instead privileged by God, represents a psychological trick of considerable value.

The archetype of Saint Anne is therefore proposed again even in the less educated and chauvinistic societies of the Catholic Mediterranean, in which visions of the Blessed Virgin are certainly not lacking. Often seeing the invisible appears as a request for support and, if society does not help us to be accepted as people and not as things, then the possibility of being called into question by the god or the extraterrestrial of the moment takes shape in the mind. There would be no alternative solution

if not death by suicide, that which is produced not so much by us on ourselves, but rather by society on the individual.

In certain environments, the female figure, if endowed with character and a high egoistic spirit, can rightly tend to reaffirm, with force and even violence, her own position in society by deciding not to remain alongside a male master in the forced role of a secretly unfaithful servant.

Keeping this concept in mind can sometimes be very useful. If, for example, the abductee says that Jesus came to visit her, in my opinion the result of this experience, little understood and metabolized, probably needs to be reviewed and corrected.

... Jesus is tall, blond and dressed in white, he has eyes with vertical pupils... and he cures my mother, who is suffering from cancer, with the machine for curing diseases (the mother was actually cured from cancer)... In the dream my mother is in a glass cylinder, all naked, suspended in a liquid and attached to wires. That is the machine to save my mother's life... Then the devils come, but I chase them away by reading the Gospel. The devils are small, dark, with a very big head and long fingers. They stink and have four fingers on each hand... But I don't believe I saw them because, when I see them, I pray and they run away..." (?)

This is how a girl - the niece of two Catholic bishops and her mother a fervent believer - describes some of her experiences. As a child she wanted to become a nun, but is now married, has two children and lives in Sardinia.

During one of my conferences, the girl witnessed the description of the aliens - which I outlined, as always, using the statements of the abductees - and suffered a strong hysterical crisis. The world of authentic reality, which she had previously always rejected, clashed with that of her "constructed" reality, causing a conflict to erupt in her body and mind: a natural reaction to a situation not accepted at a conscious level and yet recognized by the unconscious.

The archetype hidden between the lines of the New and Old Testaments is incredible: "... the sons of God came to Earth and saw that the daughters of man were beautiful, and they mated with them..."

Note that in this well-known passage of the Old Testament, there is no says: "The daughters of God saw that the sons of man were beautiful, etc., etc."

The statement is totally dominated by the male figure of the male god of a male society and, for a Neumann woman who wants to evolve, there will be no other possibility than to dream of a female world ruled by a single male: God. The rest will be a female world in which wives deal with friends, sisters, daughters-in-law and mothers-in-law, and it will remain a reality in which the male figure is present only to procreate; if then this figure is replaced by the male divinity, even better: here is the total liberation of the woman from slavery to the male, of whom she no longer needs

not even to procreate.

If the abductee, poorly educated and tied to castrating and possessive parental figures, is not followed and directed towards a re-examination of his experience in a decidedly more realistic way, he ends up retracing the path that leads subjects of this type, in accordance with what Eric Fromm maintains in his fundamental work *To Be or To Have,* to associate the figure of the alien with God, a figure of a *super partes* master to whom everything is granted. The relationship with the alien therefore becomes even more turbulent: on the one hand, there is the need to justify his behavior as total master of the abductee; on the other, the memories of pain, both physical and moral, that accumulate during the *abduction processes,* flourish again. Here the abductee becomes a martyr of a church that refers to local traditions, but which also has connotations of a scientistic type (according to scientism, science, understood under the model of the most rigorous mechanism and determinism, has the ability to explain every possible phenomenon and summarizes in itself all human knowledge, Sapere.it, *(Editor's note).*

Thus, ideological movements such as Scientology, the ideology of Rael or the one according to which some stigmatized people - such as Giorgio Bongiovanni in Italy - have to do with the alien-Christian figures of the third millennium are born.

If this is true, we must consider the communists according to whom God is the alien, as subjects, if not schizoid, at least truly abducted.

and unable to understand their authentic lived reality. This generally occurs due to the lack of the fundamental requirement, represented by a good personal culture.

The figure of the martyr-abductee is typical of the female-abductee; in the case of male-abductees I have never had to highlight this peculiarity, naturally excluding the male figures who feel contacted (being victims of a religious schizoid disorder) and who, therefore, have not been contacted at all.

The latter create within themselves, at a subconscious level, a valid motivation for their dichotomous suffering: "... God wants it this way." Or: "The alien chose me for its invisible purposes." "Both God and the alien are superior beings, therefore perfect, they are beautiful and they are right." "They are also right in making me suffer, because evidently we are not given to understand, but one day we will understand..."

For the psychologist working on an authentic abductee, it is therefore easy to confuse a situation of true abduction modified by cognitive dissonance processes with a religious schizoid disorder. He may therefore tend to tar everyone with the same brush.

A woman who, according to Neumann, appears more evolved (he defines them as the second type), but instead has a totally different relationship with the alien who periodically arrives to compromise her life.

In general, the evolved abductees - who, fortunately, seem to be the majority - are totally atheists and hate the Catholic religion without knowing exactly why. This hatred has historical roots in the childhood of these people, who believe in an oriental-type Buddhist civilization, are almost always vegetarian and respectful of animals even if, in apparent strong contradiction, they love and practice martial arts or transcendental meditation, yoga, oriental breathing and other doctrines foreign to our culture. They all believe that our rulers are bastards, speculators and murderers, and that the human race is not composed of equal beings; that is, they are, in the non-negative sense of the term, profoundly racist.

The idea of being different may originate from the realization of having been chosen, but this thought is soon replaced by the awareness of NOT having been chosen for characteristics such as goodness, beauty, honesty, ability to do or possess something more than others: the abductees realize that their importance is linked exclusively to the possession of some genetic factors whose importance they do not understand.

So can we say that they belong to a group of lucky or unlucky people?

Good question... "... I am useful to them and therefore I am useful for something..."

Man, at times, is content to be taken into consideration by others: he lives in a world in which no one would esteem him or help him for what he is, but only for what he does, as long as this respects the canons of a society for which the only thing that matters is to appear and be successful.

Once again, a sadomasochistic relationship is established between the kidnapper and the tore and the abductee.

The masochist - in this case the abductee - is ultimately happy to have been taken: he enters into a mechanism that helps him to become aware of serving something. This something belongs to the sphere of the invisible, the impalpable, the unattainable: in short, to the magical world of the unreal.

In a society where what is real disgusts him, he needs a part of himself to inhabit the unreal in order to feel useful in that dimension: the alien who tortures and uses him therefore represents a channel through which he gives his contribution to the sphere of the unreal, where it is true that this person makes him suffer, but he also shows consideration for the victim, even in suffering.

And it is always better to be subjected to suffering, rather than to be treated as if one were practically non-existent!

"... Someone, finally, is interested in us by making us suffer, but at least he is interest in us..."

The abductee experiences this sensation dichotomously: he is afraid of the alien who will return and who knows what he will want to do to him, but, after some time, he misses him and would like to see him again.

"That's absurd!" you might think, and the idea of finding ourselves in front of a person with multiple behavioral patterns comes back to mind.

If the nature of the mechanism is not immediately clarified with the abductee, he tends to isolate himself more and more in an egoistic exaltation that wants him to be the undisputed key figure in the story, not a simple puppet in the alien's hands.

This type of reaction can be noticed and highlighted especially within a support group formed by several abductees: the impact with the same reality by different individuals turns into the desire to make the whole group accept their interpretation. This results in strong clashes between some abductees who, generating contrasts, claim that they are the only ones who are THE *REAL ONES* in order to gain a sort of personal satisfaction, not realizing that, for them, it would be much better never to have been one.

It also happens that within the group the idea takes shape and is exalted according to which one may have been abducted by a particular race of aliens and the other by a different one, always in an attempt to continue the mental farce consisting in the affirmation of having been chosen and not simply chosen as living puppets.

"The devil chose me!" they seem to recite with pride while falling back, some minute after this statement, in excruciating fear of the subsequent abduction.

It is not uncommon for this type of abductee to evaluate himself as different from others and to try to exalt the differences he perceives, showing them to the investigator as proof of his own diversity; he proudly displays them as war wounds and furthermore, to support his theories, he soon becomes convinced that he also possesses paranormal abilities, such as reading minds and seeing people's auras.

Let's be clear, it seems that sometimes all this is possible, but paranormal abilities should not be considered as a gift deriving from diversity, or perhaps a product of having been chosen. It is something else entirely. We are probably dealing with the reactions that the pineal gland develops following the strong stresses to which the abductee was subjected during the abduction: a collateral and secondary phenomenon certainly not wanted by the aliens, but produced by a response of the serotonin deacetylase chemistry, a reaction that is decidedly more human than one might imagine. There are also other reasons that can lead the abductee to have real paranormal properties, but we have already said that, in this treatise, we will not address these issues.

ABDUCTION AS SEPARATION (PARASCHIZOPHRENIA)

As has emerged from what has been said so far, when one is faced with *an abduction* one is also in the presence of a strong disintegrating process both internal and external to the abductee. It is more than evident that modern medicine considers these people as schizoid, that is, subjects whose unconscious does not speak with the subconscious, thus preventing it from tearing the veil that separates reality from fantasy. Faced with declarations such as those of the abductees, who say they were taken by aliens; or, worse, that they feel like aliens; or, even more seriously, that they feel like human beings living a past existence, the diagnosis can only be that of schizophrenia.

Unfortunately, all the other parameters that would make the subject appear normal are put into the background, so dominant is the idea that it is impossible for him to correctly correlate with his own experiences. Medicine has many gaps, among which one of the most terrible is linked to the relationship between credibility and lies. For the psychiatrist, an incredible story falls into the sphere of the unreal and the fantastic, therefore it is not true.

In psychoanalysis - fortunately - things are very different.

Hillman, unlike psychiatrists, maintains that experiences are always real and that what changes is only the ability to perceive them with the "interpreters" of the senses at our disposal.

According to him, the schizoid sees things much better than a normal person: the one who throws himself headlong into the unconscious - the schizoid, precisely - does not have filters built by the subconscious that can constantly alter reality to make it more pleasant or more unpleasant in order to adapt it to the moment being experienced and to the psychic needs of the abductee.

For Hillman, sanity is a state of mental illness no more and no less than schizophrenia, in which, however, the description of the world appears closer to reality.

Hillman perfects an idea, already present in the thought of some ancient philosophers, introducing the concept of the virtuality of reality which is so dear to some modern physicists today and which makes his theories more fascinating than those of many others - as well as probably truer, at least virtually.

In addition to the internal separation, the abducted subject suffers a real detachment from family reality, which is proportional to the insistence with which he claims to have had to deal with a reality with totally unreal appearances.

She, the abductee, tells him: he takes her children away and divorces her. It seems like an advert for a TV series, but unfortunately it is not. In the repertoire at my disposal there is a vast case history of this kind, but what actually happens within the family nucleus is something even more profound and lacerating.

If, for example, the woman realizes that she has problems related to alien interference and tries to warn her partner, she produces in him an immediate rejection of a reality that he does not want to accept.

There are two specific impulses that arise in such a situation.

The first concerns the terror of "being in trouble."

For an abductee's partner to be in trouble means that he or she is probably an abductee himself or herself and wants nothing to do with the whole thing.

It seems that the partner is much more afraid and much less aware than the abductee. This suggests, and hypnosis seems to confirm it, that the partner is not an integral part of the abduction, but only an involuntary witness.

In this case, when the phenomenon occurs, the woman is taken away and the man realizes what is happening even if he seems totally absent.

His eyes are open but he doesn't move, or he keeps them closed but his unconscious, which never sleeps, continues to record.

What reaction can we expect from a witness who, at least four times a year, helplessly watches the scene of his partner's kidnapping without being able to move a muscle?

Faced with a woman who tells and confirms what her husband's unconscious has recorded dozens of times, faced with the appearance of those beings who seem to have come out of the worst nightmares, there is nothing left to do but flee.

It is not at all strange that the man who kidnaps her is decidedly more afraid; in fact, he has not suffered the kidnapping and does not know what happens after she leaves, sometimes through the window, other times through the ceiling or the walls. His imagination can wander in all directions and his partner's stories certainly do not reassure him. Therefore, there is nothing left but to escape, which expresses itself in all possible ways and ends, very quickly, with the separation of the spouses.

The man also tries, out of paternal love but clumsily, to distance his children from the abductee without however managing, if they are involved in the phenomenon, to save them from the *abductions.* He will therefore not be successful in the escape and will only succeed in worsening the general psychological situation and that of his wife in particular.

There is also a second dramatic cause of separation.

This is a reasoning that, at night, when *the abduction* usually occurs , gradually makes its way into the mind of the non-abducted partner. Inside himself the subject asks himself: "Why her and not me?"

The male who passively witnesses *the abduction,* consciously remembers nothing but, on an unconscious level, knows everything and wonders why the partner is taken, chosen or perhaps chosen, while this does not happen to him. If the male master believed himself to be the cornerstone of the family, he now discovers that he is not at all; he would like to be the abductee, and the blindness that hides behind this state of mind shows all his inadequacy in maintaining his dominant position. Thus we witness the male distancing himself from the family nucleus, we could say out of envy; he finds another woman, runs away, refuses to speak because, on a conscious level, he does not even know what the object of the dispute is, he only knows it on an unconscious level.

The woman is definitely misled by a series of incomprehensible behaviors of her partner who, until some time before, did not show them. It seems that the male begins to assume, in the family, antisocial behaviors when the woman begins, for example, to face hypnosis to try to recover some memories. The husband assists and re-assists calmly, but inside himself, an absurd underlying jealousy makes its way: "She takes, she chooses, not me..."

There is then another aspect that divides the couple: it is the path of a process that, with hypnosis, she successfully addresses while he remains behind.

At the beginning of the hypnosis we have two people who know each other; at the end, however, the woman is profoundly changed because she has a vision of the Universe a thousand times more expanded than before.

It's a collapse, because now we are faced with two different people who could I hope I have nothing more to say to each other.

When the situation is the opposite, where he is abducted and she witnesses the kidnapping helplessly, her escape out of fear is practically immediate. The idea of being taken is not tolerated by the woman, who immediately seeks any means to get away from the family nucleus.

In these conditions it is literally impossible for a normal man to recover. a stable family.

MOTHERS AND CHILDREN

The relationship between an abductee and her daughter, who is also an abductee, is decidedly unique.

Neither of them knows, on a conscious level, that both she and the other have had problems with alien interference and throughout their lives they scrutinize each other furtively, each to see if the other can shed some glimmer of truth. The relationships between the two females are, in this case too, based on separation, not on the union of forces and mutual understanding.

But let's proceed in order and try to understand where the daughter's lack of understanding for her mother comes from. The girl, from a very early age, is repeatedly taken by the aliens and, like the boy, quickly loses faith in the possibility that her mother can or intends to do something to avoid the crime.

At a young age the father figure has a more marginal importance, this is why I insist on the maternal figure and her role.

The child, therefore, loses trust in the mother figure and this lost trust is reworked by the subconscious of the abductee who, on a conscious level, does not know that she has been kidnapped, therefore she is not even able to know why she does not trust the mother figure.

Things come to light under hypnosis and, almost always, clarify a series of behaviors that the woman, a child of yesterday, acquired in the past towards her mother and still manifests today.

One of the most striking examples can be drawn from my experience with an abductee of more than forty years, who, under hypnosis, recalls one of her first fundamental experiences with aliens:

... I'm at home with my twin brother and we're playing, when he comes... he passes through the wall and I hide under the table... he's dark and has a big bald head with big black eyes... he has four long fingers on his hands and he's mean, because he looks at me badly... I run away under the table, but he puts a hand through the table and grabs me by the scruff of the neck as if I were a kitten... I'm scared and scream...

my brother also saw the suitcase... the suitcase flying over our heads in the room... the suitcase where they want to put me to take me away... I scream, scream, call mommy... but mommy doesn't hear... Mom doesn't come... mommy never comes when I call her!

Here emerges the fundamental reason why she will have, for the rest of her life, the feeling of having a mother who thinks only of herself, totally closed in her own fears and unconscious memories. The tone in which the sentence: "... my mother never comes when I call her..." is recited is one of deep resignation, of total loss of hope. To make matters worse, there is the post-kidnapping:

··· My mother says I have a high fever because I feel sick... I tell her about the suitcase... my brother also saw the suitcase... he tells her too... but my mother says we felt sick because we ate something that made us sick and we are seeing double...

No way: the mother does not believe their story! The mother-daughter relationship is definitively compromised and, for the rest of their lives, it will never be possible to recover it, so deeply rooted is the emotion of experiencing a kidnapping and not being saved by the one of whom they feel a total integral part: the mother, precisely.
This episode, totally forgotten by the child's conscious memory, will resurface under hypnosis.

The little girl, now a woman, will know why her mother did not go to her: she could not run to her aid because she was blocked by alien forces. The daughter, becoming aware of the *abduction phenomenon,* will then begin as if by magic to recover the difficult relationship with an apparently insensitive mother who, in reality, reveals herself as an abductee herself and therefore incapable of reacting in certain situations.

The child sees a strange creature in his room and doesn't understand who it is: "... she's tall, blonde, with long hair. It must be a woman, it must be the Madonna..." he thinks, "... I scream, I call my mother, but my mother doesn't hear and doesn't come... The Madonna says that it's useless for me to call her: my mother can't come anyway and she's the mother... The mother of all mothers, even my mother's mother..."

The adult abductee, in regressing to this childhood episode, has a dual attitude toward "the Madonna": one of trust and the other of fear. This creates an internal dichotomy due to the fact that the senses are receiving conflicting inputs.

On the one hand, the ephebic blond figure tells him to be quiet and tries to reassure him by making him believe that he is someone he is not, on the other hand, the child perfectly perceives that that being is not to be trusted.

From this point of view, the analysis and early diagnosis of the problem put, on the one hand, the family members in a position to recover the mutual relationships destroyed by so many years of presence of *abductions,* on the other hand they produce a broadening of consciousness with the increase of questions and uncertainties about the future.

Increasing uncertainties... someone might argue that it is a counterproductive factor. Instead I want to argue that, in order to die peacefully, it is necessary to know oneself, others and the Universe. This life, otherwise, would be of no use at all except to aliens, who, like all

those who command have always wanted to keep the people of the "subjects" in absolute ignorance.

Understanding and comprehending alien interference means opening a door to understanding the phenomenon and trying to learn to live with this terrible reality.

We will soon see that for me this is the path to follow: the only one that can offer us a small hope of freeing ourselves from this terrifying problem. But it is not yet time to address this other aspect of the question.

What happens, instead, when the mother is an adult and realizes that she is being abducted?

Normally she never discovers this truth about herself, but often, by analyzing the stories and behaviors of the children, he understands that something is wrong.

In fact, once again, his unconscious knows all the answers, but the conscious cannot understand what is happening and tries to get signals from all possible directions.

The children behave strangely, they dream the same unspeakable scenes that their mother dreamed when she was little and still dreams; they isolate themselves, they make strange drawings of snakes, of little Greys and even of blond creatures dressed in blue.
Something is happening and the mother fears for them: her unconscious knows the truths hidden behind those strange nightmares. Her attitude becomes one of protection towards the offspring, while the father's, in these cases, is one of protection towards the family.

One day a child was found at five in the morning naked and crouched against a wall. The mother, waking up and seeing him in that state, approached him and asked what had happened.

The child didn't want to talk about it - perhaps he had had a bad dream populated by the usual little beings that he associated with rabbits - so the mother, after a few attempts, gave up asking for explanations.

Some time later, the kindergarten teacher had the children draw a rabbit.

The child in question made a very strange drawing and the teacher called the mother to find out if the little boy had some family problem. The rabbit was all black, small, without clothes and with a big head with big slanted eyes. At home the mother calmly tried to make the child speak and got a strange story:

Rabbits come at night when you are sleeping and pass through the window even if it is closed. They come to play with me and take me to the rabbit house. The rabbit house is made like a rocket...

In reality the child drew a round thing with lots of lights "under the belly".

The rabbit takes me into the blue ray and we go up into the rabbit house. The rabbit house flies and they take me to see the Earth from above... The rabbit house runs on electricity and the rabbits come here to put babies in the mothers' bellies...

The child also made a very significant drawing in which a woman with a transparent belly and, inside, a small, black child! The child continued to tell: "The other night you were there too, Mom, in the rabbit house, and my little brother too..."

The mother widened her eyes and said she didn't remember; the child thought about it. and then he added:

Yes, you can't remember, Mom. You were sleeping lying on a cot, in the bedroom. rabbits, with lots of rabbits around doing something to you...

When the mother asked the boy to show her what his "friend" looked like, he ran into another room, grabbed a stuffed rabbit, pulled back its ears, and put his father's sunglasses, which had narrow, black lenses that were pushed back on its head.

Faced with episodes of this kind, parents, who are aware of the *abduction* problem because one of them has followed this fate, fall prey to total panic and want nothing more than to destroy the aliens. The objective impossibility of succeeding in the intent soon turns into frustration, which logically leads to strong depressions which, if not controlled, can lead to irreparable actions.

It is necessary to intervene massively with a work of clarification that tends to establish who is human, who is alien, and what interests the alien.

Clarifying the dynamics *of abduction* brings the abductee to a stage of understanding that allows him to exclude senseless acts from his existence; indeed, it transforms *the abduction* from a puppet theater where the abductee is the puppet, into a place where there is reactive interaction between the alien and the earthling.

A young couple from the north-east of Italy who had a small child, took him to his grandparents on Saturdays and picked him up on Sunday mornings. The father, a professional involved in social work and in the field of civil and criminal justice, had been an abductee and, after I had had some in-depth interviews with him, something strange happened in the family.

One Sunday like any other, the man wore for the first time a T-shirt given to him by a friend; it had the face of a classic "Grey" printed on it, the type of alien with all eyes and no hair that you can now see even in the most banal films. The couple went to pick up the child from his grandparents, where every time the scene of the little boy running to hug his parents was repeated.

But this time things went differently: the child saw his parents and ran, as always, to meet his mother, but suddenly he noticed the shirt his father was wearing and stopped suddenly. In absolute silence he walked slowly towards his father and, without saying a word, hugged him and rubbed himself silently on the new shirt.

To ease the tension that had arisen, the grandmother said to the child, pointing to the image gine del "Grigio": "Do you know that guy? Who is he?"

And the child replied, "That's Kikom!"

"Who is Kikom? And where does he come from?" replied the grandmother.

The child raised a finger upward and pointed to the sky.

He later recognized the Grigio indisputably, as it appears from other coll<u|iii had with him in the family environment.

In particular, some time later he saw on television an *advertisement* for a stereo system produced by one of the most well-known electronics manufacturers and recognized Kikom's face in the figure of the strange actress with features decidedly similar to those of an EBE (figs. 16-17: the portrait we are referring to next to a fantastic - but, on the basis of our experiences, credible - reconstruction of the Heart-Head being).

When parents are faced with such certainties, something in them breaks and the opaque glass of doubts that, most of the time, remain for a lifetime, shatters. "... It happened to my son too!"

Now the parent has the certainty that what he or she believed to be a nightmare actually happened and that, most likely, the entire family - including parents, grandparents, and much of their ancestry - has suffered more or less the same fate.

Thus he begins to reconnect the stories belonging to other generations - which perhaps spoke of the dead (once they called them that) or of the *linnets* of the forest, or of fairies and gnomes - and he will soon realize that they were neither fairies nor gnomes, nor angelic or demonic figures, but of the usual alien interference that had, since the dawn of time, targeted the whole family.

MALES AND FEMALES: PERCEPTIVE RELATIONSHIP ON TIME AND REACTIVITY TO ABDUCTION

As is known, people under hypnosis react to the perception of time by dilating or compressing it to the maximum: it is possible to rewatch a film like "Gone with the Wind" in a second and then be able to recount it in detail as if you had been carefully studying it for hours.

This dilated perception of time leads those who believe they know something about hypnotic techniques to believe that temporal reconstructions are unreliable.

Based on observations made during countless hypnosis conducted over the years, I believe that - once the brain has stored temporally recognizable data - these are made available immediately and at the same time. Therefore, the subject is able to draw on the information written *on the Hard Disk* of his brain practically in real time. He can therefore both reproduce the experience according to the times of the event, and compress the "temporal trace" to relive the memories much more quickly.

So if the person conducting the hypnosis does not provide a precise temporal instruction regarding the data stored in the brain, anything can be expected.

Applying NLP techniques for several years, I also realized that the perception of time is totally different in males and females. It is possible It is likely that this is due to the fact that the two sexes use the earlobes differently right and left temporal lobes, as well as I have the impression that nothing of what I will say has yet been reported in the literature.

Women and men dominate time in a totally different way. First of all, it must be said that they have both male and female parts in themselves, although it is normal for the female component to prevail in women and the male component in men.

The female lives in the past and the present, the male lives in the present and the future. This means that males and females can only relate to each other in the present, which is the only common portion of time.

Women with a high feminine content will therefore be able to relate in the present with men who have a high masculine content. The idea that male-female relationships are so short in time arises, in my opinion, precisely from the fact that they often do not go beyond an attraction of an immediate and exclusively sexual nature.

The female looks at the photo album and relives the past that her memory is full of. The man, on the other hand, never opens it: for him they belong to a forgotten past and no longer have any meaning.

The male often makes the same mistakes: he learns nothing from the past; being totally projected into what will be, it does not take inspiration from what has been.

Let us now analyze the gestures of a woman with a high feminine content: she rides a bicycle and her gait is similar to uniform rectilinear motion. She does not accelerate and does not decelerates, that is, it never varies its pace, which appears constant and monotonous. This happens because, unlike the male, it does not perceive future obstacles in time. This leads the female to use a pace that is not influenced by the outside world. Only when it reaches a traffic light and it is red, does it stop, leaving everyone amazed by the sudden braking.

But this is absolutely normal for the female: the traffic light becomes something important only when it enters her time, that is, the present. As long as it is in the future, it means absolutely nothing.

Today, in industry, women are used for repetitive work not because they are less intelligent than men, but because they are better at repeating slavishly something that has been learned, catalogued and mastered.

Thus, great female piano players play the most difficult pieces perfectly, but don't look for a woman who plays Jazz, because you will hardly find one: the series of variations necessary to make one piece never the same as another is technically arduous for someone who takes her inspiration from the past in an Aristotelian way.

On the other hand, women have a certain tendency to lack planning for the future, which is essential for men: they don't even leave the house without planning. Going window shopping because they have to buy something, but they don't know what, is an action that drives men crazy, while for women it is a normal activity.

Consequently, the same gesture, performed by a male or a female, has a different meaning.

For a man, double parking your car, blocking traffic, is an act of rudeness and irreverence towards the freedom of others, while for a woman it is simply an application of her own nature: "I have to stop there and I'll stop there..." Why think that some driver, shortly thereafter, might find it difficult to squeeze into the narrow space that I have left available?

This peculiarity is also evident in the statistics on the type of studies undertaken by males and females: there are more females who study history and more males who study aerospace engineering.

The woman, at this point, defends herself by saying that the male is too predictable and that he has no imagination in the act of living. The man, on the other hand, does not understand why, if you have to take documents to an office, you do not check before leaving the house to see if they have all been taken.

Some might argue that there are examples of males and females who they spend their lives doing the exact opposite of what I'm saying.

Here is an example: Arturo Benedetti Michelangeli was certainly an excellent pianist, an impeccable performer of pieces written by others; he never improvised, indeed he was spasmodically *the same* in all his concerts. But he was also homosexual, and this highlights the presence of a great *Anima* within him to the detriment of an *Animus* suffocated by family situations that for us, now, are not important.

Mind you, this is not a question of parental inheritance, but of particular *Animus-Anima* developments .

Thus, when we encounter certain female figures who are so fashionable today (top managers, for example), we discover in them a castrated Soul and an attempt not so much to ape man, but rather to *be him.*

Graphological analysis, in this respect, cannot deceive.

With such a different vision of space - and above all of time - both men and women, who have different *Animus* and *Anima ,* sometimes find themselves having to suffer the problem of alien interference.

Thus, the woman finds herself closing herself off, thinking about the past, about her mother and what is locked in her mind, and sees the *abduction* phenomenon only in the present. The fact of not being able to imagine what will happen next and, above all, what will happen to her offspring, puts the abductee in a state of agitation from which, alone, she is not able to easily emerge. This situation, however, somehow protects her from the certainty that these experiences will be repeated on a regular basis; the fact of not being able to focus on the situation produces in any case a certain stability in the psyche of the abductee that helps her to survive in everyday life and not to think about what will happen.

Man, on the other hand, takes note of the past as something that has been overcome and sets himself the goal of doing something, of countering the alien, of studying a way to eliminate it: he makes some plans but, not analyzing past experiences in depth, he is not able to develop strategies based on learning from repetition.

He is obsessed *with abduction* and tries to reactively resist it every day.

The more male one is inside oneself, the more one is led to rebellion; to the point of putting into action some manifestations that lead to the *termination of one's existence* as a final refusal of the *abduction situation.* On the other hand, the more female one is, the more one tries to find a compromise that, through cognitive dissonance, allows one to survive in such a dramatic situation. The woman thus transforms the vision of the alien into that of the Madonna or Jesus, while the man is born with the idea of suppressing it.

An abductee with a poorly developed Anima will think of the abduction as a choice that the alien would have made by selecting him, to charge him with doing some good deed that other human beings would not be worthy of. Thus the process of cognitive dissonance does not induce in the man so much a push towards religious models - truly unsuitable for him - but rather the idea of being the male fulcrum of the situation.

The male, especially the one with few cultural means, has more need - than the female - to gain the consideration of others. Even if these are aliens.

But an abductee with strong *Animus* will even try to hit the alien during

Abduction, without realizing that the gesture serves only as a relief valve: it is a completely violent and purely male reaction, capable of obtaining as its only result the dispersion of the strong charge of emotional stress in an attempt to reaffirm one's territorial supremacy.

ADDUCTIONS AND SEXUALITY

An abductee's sexual activity is strongly influenced by the experiences he or she experiences at a subconscious level against his or her will.

The female is subjected to a real technological rape. During her life she is repeatedly taken and fertilized by a kind of machine piloted by small aliens (the so-called Grays, who do the "dirty work" for others). After a few months - always in an alien environment and helped by a machine - the woman gives birth to a non-human creature.

This can be of at least four types and it must be emphasized that, even after coming out of hypnosis, the Earth female has a relationship with him that is both protective and possessive.

"It was mine and they took it away from me..."

Even if the newborn had had ten eyes and fourteen tails, it would not have mattered: the irrepressible maternal instinct does not look at form and atavically evokes the importance of substance. The woman will live an existence during which she will believe she has been deprived of a motherhood that was rightfully hers and will always be looking for a child that, who knows where, she has given birth to. Furthermore, a bad relationship with the procreative sexual act will be created in her female psyche, which she will often unconsciously refuse to avoid the disappointment of the missed birth and to oppose, always unconsciously, the violent and domineering aspect of the rape she has suffered.

For the male, however, the trauma linked to sexuality begins around the age of fourteen or fifteen when the aliens perform a sperm sampling on him, and continues when he is placed in an erotic situation in which he cannot move, but can have an erection.

A strange female-looking creature practically rapes him. This, for many abductees, represents the first real sexual intercourse with a female. We know how delicate this moment is for the male: the fact of knowing that he is facing an exogamous situation in which his movements are blocked and his will is forced - therefore unable to manage the situation itself - can produce violent stress with consequent refusal of heterosexual activity for the rest of his life. Every time he approaches a woman, he will feel violated even by her gaze.

The alien female, described under hypnosis by the abductees who have dealt with her, has the characteristics of an oriental. The men "raped" by this type of female will then prefer women of this origin, with whom they will have the desire to mate sexually but, in practice, will be almost impotent.

The abductees guided towards a recovery of their sexuality, during the journey that will lead them to understand the true nature of the violence suffered, will notice on their own scrotum a strange scar composed of three dark dots placed in a triangle, which their unconscious will immediately connect to a particular alien experience.

The responses to these unconscious stimuli produce different reactions in sexual life, depending on the abductee's ability to hide, forget or sublimate the experiences.

The fact is that it is not possible to confuse real experiences with fantastic events. Beyond the presence of certain external signs - visible on the body - it should be emphasized that the "mentally insane" - who often, unlike the abductees, have self-referential personalities - create dreams in which their delusions of grandeur also result in being chosen, but in this they find joy, satisfaction and contentment.

The abductees, on the other hand, have no desire to be chosen and try in every way to deny their exogamous experience, hide it, escape from it and bury it in the most hidden mental recesses.

Now I ask the "experts": "so there will be a reason or not, for this different type of behavior?"

SELF-ADDUCT,
ADDUCT FROM YOUR OWN MEMORY

The relationship of separation that exists between the abductee and another human being is only one side of the coin. The other is represented by the internal crisis that the subject feeds, every day, when he asks himself who he is without knowing how to answer.

He tends to always write "detached from the letter" or "falsely attached", as graphologists say. In other words, his pen, creating a gap, always tends to lift from the paper between one letter and another.

This type of writing is characteristic of the subject who does not know how to correlate with what he himself will be in a moment. In other words, in the moment in which he writes he continually re-checks his own identity because inside himself there is something that he does not like.

Once again the psychologist, or the psychiatrist, could fall into the trap by convincing themselves that the subject is schizophrenic; instead it is a question of paraschizophrenia, a term that means: on the opposite side of schizophrenia.

It is very easy, in graphological terms, to understand that the abductee is not affected by this problem: the real schizoid writes in a totally different way.

This is not the place to write a treatise on the graphology of schizoid people, but it would be desirable for psychologists to also take into account the opinion of graphologists before issuing diagnoses that could otherwise be decidedly imprecise.

But what is the real battle that takes place inside the abductee, and why does the latter show some characteristics that could make him mistakenly resemble a schizoid?

During the study of these phenomena, conducted using NLP, I was able to establish that in the minds of abductees there is a memory area with denied access which can however be accessed through an appropriate solicitation (for simplicity's sake let's call it *a password).*

The nature of this area of the mind has already been described: it has been said that it is populated not only by the memories of an alien, but also by those of the so-called *carriers,* human beings who previously hosted the same alien memory being used as real *back-up supports.*

During the course of his life, even though he is unable to know the necessary *"password"* , the abductee sometimes enters the access-denied memory area completely involuntarily.

Our brain, in fact, is like a computer that continuously performs some mathematical operations (iterations) that serve to reach the solution of the most disparate problems; so it is possible that, by chance, the neuronal traffic leads to the opening of a door behind which exists the memory of the life of another human being or of an alien. Therefore the abductee often suffers from flashbacks in which, for a moment, he feels like someone else, sees someone else, even calls himself by another name!

Even some dreams, if interpreted according to this key, are very significant.

The abductee often dreams of being on another planet which is almost always characterised by the presence of two luminous bodies in the sky and by lush and very colourful vegetation.

The inhabitants are tall, have fair hair and have five fingers on their hands: the same ones that later appear during the *abductions.*

Or here we see scenes of life dating back to truly ancient times resurfacing.

During these dreams, at the moment when the sleeper's subconscious relaxes, here the unconscious fires, without mercy, all the cartridges at its disposal.

The situations and sensations are so real that they even bring with them the memory of cold and heat, pain, noise, taste and anything else that testifies that those memories are part of a real baggage built with the contribution of all five senses. When this happens, the flashback must be classified as real, not induced.

We are therefore in the presence of a memory that, absurd for the conscience, if analyzed with the mental models at our disposal would lead us inexorably to think of being crazy, affected by dissociative psychosis and multiple personalities.

These memories can also remain dormant for a lifetime but, by chance, without even knowing the necessary *password ,* the subject can sometimes draw on completely real data, information, images, sounds and sensations.

There is another event due to which it is possible for part of the alien memory to surface: it is a traumatic event, a violent shock capable of causing the breaking of some neuronal connection.

The subject, or rather his brain, in these cases tends to let the information pass elsewhere neural circuits to compensate, even if only partially, for the damage suffered.

It may also happen that the abductee, after having undergone a surgical operation under strong doses of anesthetic, upon awakening becomes aware of a part of the memories previously hidden. Anesthetics, which have the ability to attenuate physical pain by worsening the ratio between signal and background noise in nervous transmissions, also have the characteristic of destroying a good number of neurons; so that the brain, after anesthesia, tries to function using pathways never - or rarely - used before.

I have analyzed a number of abductees for whom access to alien memories it began to become possible precisely as a after-effect of an anesthesia.

We are faced with people who, while at a conscious level do not manifest dissociative personality disorders, at an unconscious level (and this can be seen through handwriting analysis) demonstrate, instead, an inability to recognize their own identity.

I always thought my parents weren't my parents...
I always thought my name was something else...
I thought, at times, that I lived on another planet...

They do not feel part of this society, they reject it judging it barbaric and inef-I'm not good at it. They are often vegetarians and often practice martial arts.

Here we can finally begin to answer some strange questions that the abductee asks himself about his own existence. When he understands the reason for all his sensations, he also understands that he is not crazy and knows that he can face life in a more concrete way. He also becomes aware of the fact that inside his mind there are many others, with which he must learn to live together, obtaining in exchange the advantage of being able to use them. It is precisely at this moment that one can influence his future more favorably: it is in fact appropriate to make him understand that the only important being is himself, certainly not the alien, whose memory - and only that - resides in his head.

Thus, in an instant, the fatuous and false dream according to which the abductee would have alien origins is demolished, the one that led him to mistakenly think he was superior to others: an attitude very frequently produced by the desperate attempt, put into action by cognitive dissonance, to consider oneself pre-chosen and therefore elected.

Making things clear in the mind of the abductee also means destroying the need for this harmful lie: he will suddenly regain his true terrestrial identity. Among other consequences, then, he will understand very soon that it is the aliens who need him and not the other way around, just as the creator God of the Old Testament needs men and not vice versa.

The subject's ego, subjected to frustration up to this point, no longer needs to feel alien. Claiming one's origin, in fact, strengthens the psyche of the abductees and allows them to live the subsequent *abductions* less and less as helpless puppets.

STABILIZATION OF THE ADDUCTION

If what has just been said describes the psychopathology of an abductee, there are some fixed points that, in my opinion, must necessarily be implemented as a containment strategy to stabilize him and make him capable of reliving *the abduction.* For the moment, in fact, no one is capable of stopping it: this represents the first point on which, for the moment, discussing would make no sense.

The subject must therefore, first of all, be made aware of the prospects about his future and pushed to seek answers within himself; regaining the memories of his experiences helps him understand that:

1) He's not crazy.
2) What you remember actually happened.
3) He can compete with the alien, since he has something that the other does not have.

4) There is no sense in revenge towards the alien, but rather in pity for his inability to manage humans.
5) We are ours, not their property.
6) We can save ourselves and them too.
7) They have already lost the battle for eternal life that they themselves started, because in the Universe one day everything ends, even aliens.
8) We are sometimes much more aware than they are and this terrifies them.

9) It is true that society does not understand the situation of abductees, but they are still lucky: they carry the cross *of abduction,* but this gives them the opportunity to live and see, beyond their own nose, the greatness of the Universe.

10) No one is the same as another.

With these rules in mind, the abductee becomes a force of nature: he understands the why of things and faces them with truly enviable energy.

FORGETTING AND HEALING

Can abduction syndrome be cured ?

Ultimately, the answer to this question is the result of my research and is also what abductees want to know.

The answer is simple and clear: *NO.*

Abduction syndrome cannot be cured because the abductee is not ill and therefore, being a sane person in the broadest sense of the term, cannot, nor should he, be cured.

When the abductee comes to seek help, he has two problems that are actually only one: on the one hand he wants to know if what he thinks he is dreaming is reality; on the other, after having acquired the answer to this first question, he wants to know how he can free himself from his nightmare.

In trying to satisfy this demand one must approach the problem in the right way.

What is meant by illness today? And when does one recover?

Unfortunately, according to Western medicine, disease represents only a malfunction of the human body, which must be repaired by replacing parts or intervening on malfunctioning ones as if it were a simple machine. In reality, things are not so simple, in fact it seems that we have forgotten the creative thought that resides in the human brain.

Today there is a tendency to believe that this organ has the ability to analyze the pen-

serum, but not to create it. In other words, what we think would derive from the analysis of things that come from outside - the stimuli - and, for each stimulus, there would correspond a response from our thinking system.

No one has yet seriously wanted to question a human aspect that is much more important than one might imagine: creativity. Our brain creates continuously, and it is this process that makes Man different from all other living beings.

I believe that many human illnesses are directly related to this aspect; that is, that they have a psychosomatic origin, that they arise because the human being's *soma* interacts in some way with the environment and allows it to make us ill. Illness, therefore, would be nothing more than a mirror, a probe of the state of health of our mind.

Obviously, we get sick because there is a valid physical cause, but only and exclusively if the brain and mind allow it. We thus predispose ourselves to be more vulnerable to certain viruses or certain situations that produce malfunctions in the body.

There can be many causes: the desire to punish oneself, the desire to feel loved because one is ill, the desire to die, the idea of punishing someone with one's own suffering, and so on. This type of situation, in which the body no longer functions well, would therefore be linked to psychopathology and not to a simple medical pathology.

While in the East this idea has been followed for millennia, in the West it is assumed that the functioning of the organism is characterized by simple feedback, completely predictable responses based on fixed rules.

This vision of reality is perhaps not so far from the truth, but it neglects a fundamental parameter represented by the desire to be ill, a parameter that depends on the creativity of our true SELF, which does with us what it wants and doesn't give a damn about actual illnesses: a Daimon, or internal demon - according to Hillman - who decides whether one should get ill or not and is responsible for the existence of an intrinsic will to be ill.

Official science thinks that a person is cured of an illness when he no longer feels the symptoms: in short, when he has forgotten it.

"You forget the problem, so you also forget the illness connected to that problem..."

But forgetting is not healing, it is hiding the problem in the folds of the psyche. Thus we convince ourselves that we are healed but, in the best of cases, we have only refused to understand the true nature of the illness and the problem at hand.
it connected.

How many times do you hear: "I want to forget that period of my life so full of suffering..."

In my opinion this intent is profoundly mistaken, since one is cured of the disease when it has been fully understood and one has also understood what caused it and why: attempting to assimilate *an abduction* to a disease is therefore mistaken, since the reality of the facts contests, at every moment, this thesis.

There is no point in relying on an expectation of recovery from a *non-illness:* only the desire to understand the facts that actually happened can lead the subject to adequately address the discomforts generated by the problem.

Current medicine suggests to the abductee, judged to be a psychopath, to forget, to abjure the content of his "fantasies"; I instead say that salvation, that is healing, lies in remembering in detail all the moments of the *abduction* trauma and in understanding its most subtle nuances, to continue living with a reality that is currently typical only of abductees, but that soon, unfortunately, could concern all of humanity.

Traumatic experiences should not be forgotten, but understood and remembered, because they also contain something that can make us progress; refusing to suffer means refusing to grow.

Today suffering is interpreted as something to be avoided; so the young generations study little, because studying and understanding means suffering. Modern parents place their little child in front of the television, so that he will always be happy and will not cause any disturbance, learning absolutely nothing and remaining forever as if lobotomized.

The kingdom of heaven will belong to the poor in spirit...

For goodness sake! Let this kingdom stay as far away from us as possible: if one must be an idiot to conquer it, then may God keep his kingdom and leave others a warm, good, healthy and instructive hell.

Therefore, it is necessary to avoid forgetting, sublimating or reinterpreting in a fantastical way, perceiving instead the reality of the facts as they are, without abandoning oneself to religious fantasies or beliefs of diabolical possession.

This is my thesis; for me it represents the salvation of the abductee from the clutches of an unknown that would remain such if we listened to official science, the ignorant, the secret services and the aliens colluding with our governments.

PARTIAL CONCLUSIONS

If a therapist were to be presented with a case with the characteristics that have now been listed, I strongly recommend - before considering the subject crazy to be tied up - to subject him to a simple ENT examination. If the subject had a fracture of the sphenoid bone, this could mean that something has attempted to physically invade his brain.

If so, he will probably have also suffered, during his life, per-
say blood from the right nostril.

If that were the case, I would seek a thorough consultation before prescribing Prozac.

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FALSE ABDUCTION SYNDROME

In my seventeen years of research into *abductions ,* I have come to realize that, in addition to actual situations of alien interference, this phenomenon generates a by-product.

It is indeed true that radio, television, cinema and newspapers have publicized, among other things in the worst possible way, the alien problem. This false information has led the mass media to believe that the reports of abductions are the result of schizoid attitudes on the part of people suffering from serious psychological problems.

In reality, things are different; or rather, they are not always like this: to researchers who have done a minimum of apprenticeship in this sector, the phenomenon of abductions appears totally real. It is also true that subjects with strong mental disorders have fed on the news about the *abduction* syndrome (ASD) and, in this way, have fueled their own fears and uncertainties. It is therefore necessary to clarify the differences between the fake abduction syndrome and the *abduction syndrome;* this matter normally falls under the domain of those who consider themselves experts in the functioning of the human brain but, in reality, on this point they show several limitations.

Thus some psychiatrists have gone a little too far in classifying *abduction* syndrome as acute schizophrenia, often confusing it with *fake abduction syndrome.*

How, then, can we differentiate two aspects that appear to the inexperienced eye to be truly superimposable? By clearly stating the differences between these two syndromes and describing their peculiar characteristics.

The fake abductee always has an excellent relationship with his captors.

"The aliens are good and they chose him for some incomprehensible reason that will be clarified in subsequent *abductions."*

Aliens and the abductee have a positive relationship. Men and women do not differ in their analysis of the phenomenon, they share the religious vision of the UFO experience. In fact, aliens are seen from a purely divine point of view as superior beings from a spiritual, as well as technological, point of view.

Those affected by this false abduction syndrome are characterized by a lack of critical thinking and poor culture, they are all religious - although some in their own way - and believe that the divinity has chosen them for some unspecified reason according to which they must be considered special: in a positive sense, obviously.

I found boys between fifteen and seventeen years old who were convinced that they were not taken into consideration in their families, who sublimated the lack of interest they received from their parents with the interest that an alien might have towards them.

The alien, therefore, becomes the boy's spiritual father and, in the boy's imagination, never abandons him; he does not do so especially in moments when the parental figures appear absent.

This aspect of the question unites false abductees with those who believe they see the Blessed Virgin Mary, a figure in which women in particular find their own Mother, not only spiritual, but also physical: the one who, in real life, is absent or not up to the expectations of the false seer.

There are also adult males and females who try to sublimate the lack of interest from the opposite sex through contact with alien beings - obviously of the opposite sex.

These are not only associated with mental perfection, but also with physical magnificence. Many of the sightings of the so-called Beings of Light can fall into this syndrome, although not all cases are so explicit.

There is no shortage of descriptions of sexual relations between false abductees and aliens.

What must therefore be taken into consideration is the narcissistic component of the subject, who believes he is at the centre of the attention of Alien-Gods when instead, if the gods really existed, they would not focus on any of us, insignificant earthlings.

The false abductee's need to generate self-referentiality is easily recognizable, as he tends to always put himself at the center of his stories: "The aliens told *me ...* the aliens made *me ...* the aliens will make sure that *I...* when they come back to get me..."

It must be kept in mind that the thing that interests ordinary people most today is having the recognition of others: being accepted in their role as children, parents, professionals, lovers, etc. Whenever this recognition is missing, the false abduction syndrome can be triggered: the subject tends to react by creating a fantasy figure himself that rewards him and recognizes him in the field of affections, work, social fulfillment and whatever else he needs.

The subtle difference between a false and a true abductee is therefore in the fact that the former knows who he is, but considers himself to be of little esteem by others because he underestimates himself on an unconscious level. Believing that he is actually of little value and does not deserve the esteem of his peers, he creates a figure often belonging to another plane - mystical, divine, extraterrestrial - capable of providing him with the surrogate love that, fundamentally, he does not obtain from himself.

The real abductee, on the other hand, does not know who he really is and presents himself with major crises about his own deep identity which can be highlighted by the sentences he recites:

I don't know... sometimes I feel like I'm from another planet... I've always believed that my parents weren't real... Humans disgust me and I have nothing to do with them...

The crises are not due to problems of schizophrenia - which is totally absent as demonstrated by the graphological evidence of the subjects themselves - but rather to many other experiential factors that the abductees have experienced in their lives.

But I do not want to talk about this aspect of the question now; instead, I would like to highlight how it is possible to distinguish the two syndromes easily and indisputably.

The real abductee is never religious from a Catholic point of view; in fact, Catholicism disgusts him greatly. Furthermore, he does not want to have anything to do with aliens even if, at first, he appears torn between two attitudes: "... I would like them to come back... but if they come back I'm afraid..."

The false abductee, on the other hand, has only an extremely positive attitude towards the aliens; he hopes that they will return soon and, sometimes, that they will take him with them, thus wanting to exalt the symbolism of the reward that all of humanity denies him and that, instead, the aliens are ready to bestow upon him having recognized in him a special being.

But what is the reason for the contradiction in the basic attitude that a true abductee has towards aliens? Many factors, not least of which is the fact that the kidnappers, on the one hand, do what they want to the abductee against his will and terrorize him to death, on the other hand, try to tame him; sometimes, even with false promises.

In this regard, the multiracial nature of the aliens must also be considered.

In fact, the majority of abductees have come into contact with multiple races: some totally hostile, others indifferent, and others that seem to inspire trust, but behind a curtain of uncertainty that the abductee himself brings out from his own experiences:

... It seemed like they loved me but, sometimes, I think it's not a genuine state of mind... as if they wanted to make me believe they loved me but, in reality, they were acting...

The false abductee, however, has no doubts: the aliens are good and love him.

But false abductees, when they remember their experiences, do not have the "emotional trace" and therefore show the lack of an essential part of the flashback.

It is known, in fact, that it is possible to distinguish the authentic memory from the false one because the first, unlike the second, carries with it the sensations, emotions and all the information coming from the senses, which have recorded smells, temperatures, colors, roughness of the materials touched, flavors, etc. Furthermore, the false abductees, faced with the test of regressive hypnosis, have nothing to remember and therefore, unlike the real ones, they remember absolutely nothing.

Even the answers to the Self-Evaluation Test are totally divergent, in the sense that the real abductees answer positively to the questions while the fake abductees they respond negatively, not to mention the lack of objective evidence (scars, implants, specific memories), which are totally absent in those affected by false abductor syndrome.

There are therefore three distinct cases in relation to *abductions:*

- the first is the true *abduction* syndrome (SAS); -
the second is the false *abduction* syndrome (FAS); -
the third situation is the total absence of experiences, both real and imaginary, regarding
giving *an abduction.*

THE CASE OF AN ONLY CHILD AND A DOMINANT FATHER

One day a young man enrolled in the first year of physics came to visit me and,
Previously, I have spoken extensively about my research into *abductions.*
We had known each other for years, but he had never told me about his case.
That day he confessed and said he had been seeing a psychologist for about
ten years.

He added that, for a few years previously, he had also been going to a psycho-
which however had not solved his problems at all.

He then told me that, at the age of two and a half (sigh!), he had been taken to the psychiatrist
childish chitra for some strong disturbances.

He asked me if, based on some physical and psychological sensations (particular dreams, moments of frustration and strong panic), I could diagnose *an abduction* in his case too.

The boy was aware of my research and this made it difficult for me to treat him like the others, because he could have been heavily influenced by my lectures.

However, I had three preliminary interviews with him and had him tell me his dreams.
One in particular was very interesting.
He often dreamed of being little and playing with a kind of little truck.
When the van fell to the ground...

The boy was truly terrified of this scene and, as he recounted it, he burst into tears without knowing the reason.

He seemed to have memories of alien life (concerning the Greys; this never occurs in my case studies), he claimed to have had a passion for astronomy since he was little and to feel like he was from another world: furthermore he was unable to integrate into the real world, he found difficulties both in the sexual sphere with his partners and with his friends.

He could never finish what he started, even if he al-
the beginning was undertaken with fervor and enthusiasm.

It was enough for someone to hint at the slightest reproach to make him fall into
deep depressive crisis.

"Compulsive schizophrenia" was the psychiatrist's diagnosis.

After having had two interviews with the mother and one with her current psychologist, I realized that I was not facing an abduction, but rather a problem that current medicine had not been able to understand.

The triggering trauma appeared clear and, in a clarifying session, I exposed it to the boy (modern psychiatry and psychology do not agree with my procedure, but dealing with the subject here would be long and tedious, so I will postpone the discussion on the relationship between the traumatized subject and the resolution of the trauma to another time).

The figure of a domineering father never willing to see his son make mistakes and that of a totally submissive mother had led me, together with other elements, to see her in a completely different way.

I discovered, also with the help of the mother, that the "van" episode had not been a dream, but a reality forgotten by the young man; so I tried to interpret the events

Now I will tell you how it happened in my opinion and, if things are really that way, your unconscious will recognize what I say as true, otherwise it will seem to you that you are wrong, because objective reality is inside you and only you know how to indicate the right answer.

You were little and one day you were playing with your truck when it fell over.
At that point the bedroom door suddenly opened and your father came in and, realizing that you had dropped the toy, he got angry with you, grabbed it and, in a fit of rage, threw it against the wall, shattering it into a thousand pieces. What your father did at that moment was not only breaking your toy, but breaking it at a time when it represented for you a transitional object, the thing on which you poured your love; just as you thought your father should have done with you.

So your father didn't throw a simple toy against the wall, but he broke you,
his son. And, within a few years, you developed homicidal instincts towards him.

The young man burst into uncontrollable tears as I told him that, fortunately, aliens had nothing to do with his case and that his problem could be solved much more easily than alien interference.

A few hours after our conversation, after thinking about everything we had said, the boy sent me a text message that went like this: "Thank you, it's just like you said. You saved my life!"

Having identified the cause of a problem does not mean that the problem itself has been eliminated, but half the work has already been done.

The boy never finished what he started because, as soon as he finished something, he would be subjected to the feared and unbearable judgment of his father, with the reopening of the traumatic wound of that distant day of his childhood.

During the period during which we had our interviews, the young man had already successfully abandoned all psychiatric therapies imposed on him by doctors.

A VOICE IN THE RIGHT EAR

A lady came to me after having been to many specialists and even consulted experts in paranormal sciences without anyone having definitively solved her problem.

She heard voices - two in particular - inside her right ear and, at one point in her life, she wondered if they came from a microchip implanted by someone to control her. In fact, measurements taken by a valid group of researchers from Bologna with whom I actively collaborate, had not highlighted any microchip even if, in a particular situation, some sound similar to the human voice had been recorded right inside the right ear.

In a conversation with the lady, after reading the doctors' report, I began with my usual questions and, at the NLP level, I tried to understand exactly what her bodily and behavioral responses were. I learned that the voices, which the lady had been hearing for years, seemed to be those of two relatives: her father and a sister. She also had this problem since she had a fierce fight with all the members of the family.

From the movements the woman made while answering my questions, I deduced quite clearly that it had been a strong interference by her family members in the frequentation that she, at the time, had with a friend.

Something the woman did not want to declare had caused the relationship to end against her will. A big fight had followed, then the rumors had started. The lady spoke about it saying:

They are meant to monitor me constantly: where I go, what I do, etc. If it's not my parents, who are now dead, then it could be an alien or some military experiment...

The lady wanted to draw my attention to a surgical operation she had undergone a few years earlier for the removal of her uterus. This seemed to her to be somehow connected with the voices in her ear.

While she was talking about it, she directed her gaze in the direction that activates the mechanism of receiving internal voices, typical of those who speak to themselves and within themselves (Bandler R. and Grinder J., *Hypnosis and Transformation,* Astrolabio, Rome, 1983, page 250): therefore it was evidently she herself who was producing the sounds she was listening to at that moment.

The woman searched for all the evidence and possible science fiction explanations pretending to want to find the real cause of this annoying internal chatter; in reality, however, she avoided becoming aware of the trauma that had produced the beginning of the voices.

Again, I honestly told the lady what I thought about it:

Now I will tell you how things went in my opinion. She was very upset by her family's interference in her love life and accuses them of not allowing her to be a happy woman and mother of her own children. From that day on, she hated her family and their voices. She never stopped doing so, not even for an instant, to the point of masochistically enjoying reliving the pain that situation caused her (the lady has a handwriting characterized by a paraffa, called by some authors "of masochism": A. Beretta, *La scrittura,* Sonzogno, Milan, 1993; M. Maero, *Il test della scrittura,* ANIPADS, Turin, 1984). The only way to continually relive that pain, which gives her the satisfaction of renewing her hatred for her family in an infinite temporal wheel, consists in reproducing their voices forever in her right ear. Only in this way will she be able to avoid forgetting her hatred for those who took away a real love life from her.

The lady looked at me, thought about it in silence for a few moments, then said, "Yes, maybe. If there's no microchip inside me, then maybe...

well... it could also be as she says. Of course I don't disagree."

In conclusion I urged the lady to look inside herself sincerely and find the right answer without leaving anything unresolved.

DISTURBING ALIENS AND PARANORMAL PHENOMENA

One day I went to a city in northern Italy to talk to a young woman who, for some time, had been suffering from serious mental disorders: she told me that in her house the drawers opened by themselves, the lights suddenly turned on and other strange things happened.

All this happened when she, one evening, had seen luminous figures in her room. The woman was very religious and claimed that they were Jesus, or good aliens who had come to save her. In fact, she prayed a lot.

The aliens, or whoever, in his opinion were the cause of the paranormal events that were occurring in his house because, prior to their arrival a couple of years earlier, nothing had ever happened.

The woman, young and uneducated, had a daughter and lived with her mother in a psychic context of "Neumann's Woman of the First Type" in which male figures are totally absent. After the first questions, the story of when, as a child, she had been raped by her uncle immediately emerged.

Graphological analysis highlighted this possibility and even the heavy make-up and the way of dressing - with strong colours tending towards red - represented the beginning of a process of castration of one's *Animus* (the male part of oneself).

The strange phenomena began when she, one evening, began to pray with intensity because she wanted to forgive her uncle for what he had done to her.

Since then she had practically not been able to live normally: the prayers had attracted the attention of the aliens who wanted to help her. There was a clear dichotomy in the statement that the aliens on the one hand helped her and on the other bothered her, but the woman did not take this into account.

Again, as always, I presented the conclusions of my investigation. directly to the interested party.

The trauma caused by the rape she had suffered was probably the cause of everything and she, being very religious, had tried to pray to solve the problem.

She had believed, according to Catholic dictates, that she could free herself with forgiveness even from the anguish of the memory of the experience. Women, in fact, tend to mistakenly blame themselves when they are raped; trying to forgive could, thus, help her to believe that she could remove the cause of her suffering by erasing the guilt that had produced the rape.

She had tried but, after the prayers, something had evidently not worked. The unconscious did not accept any kind of forgiveness for what had been done and, indeed, rebelled against the idea. So it had no choice but to create the artifice of the arrival of aliens or of Jesus himself to help her forgive someone that she, in reality, had no intention of excusing.

I recommended a series of meetings with a psychologist, hoping that the almost total lack of cultural prerequisites would not block the way to a more in-depth from self-understanding, always necessary to fully regain 0 *sense* of reality.

I have reported these episodes to demonstrate that I do not always mistake fireflies for lanterns and I do not have the desire to see aurochs and aliens behind every dream or anomalous behavior. However, I must emphasize that the vast majority (about 96%) of those who turned to me really had problems of alien interference, problems that today no medical-surgical or mental health structure is able to address.

Thanks to the small number of anomalous cases, however, I was able to better evaluate and subsequently distinguish the true abductees from those affected by false *abduction* syndrome (FAS). In fact, it is with field experimentation that these investigations are conducted, not behind a pile of books stacked on the desk to create an insurmountable barrier between the analyst and the patient.

SELF-ASSESSMENT TEST (TABLE VER. **2.01)**

In the study of Alien Interference (AI) phenomena, I have developed a specific procedure which consists of carrying out a preliminary interview with the alleged abductee, during which an attempt is made to establish whether it is truly a case of abduction or, on the contrary, of schizoid-type disorders.

One of the first tests the new subject is subjected to is a simple list of questions. If the interested party answers in the way verified on dozens and dozens of abductees, then we can begin to hypothesize that he could actually have been the object of interest by alien entities on our planet and we can proceed with other tests.

The series of simple questions to ask the potential abductee arises from the need to quickly know whether it is worth continuing the investigation or whether it is best to tell him right away that, luckily for him, he had nothing to do with aliens.

A rapid test like this was necessary because the large number of people to be analyzed makes a certain answer in a short time indispensable and one of the main goals to be achieved is precisely that of immediately telling the subject what is thought of his case.

We cannot afford to adopt tedious, cumbersome, long and above all ineffective methods such as those used by some UFO groups which, being formed by amateurs who are incompetent with regard to these issues, are not, in reality, able to provide any valid answer.

I want to say that in recent years I have been asked to resolve *abduction* cases that, already analyzed by CUN and PARSEC, had not been brought to a conclusion. In other words, the person who had asked for advice from these organizations had not received a definitive answer, or, worse, had not even received an evaluation even vaguely credible.

The person who asked me for assistance on those occasions was usually someone from the CUN itself, thus confirming their lack of confidence in the means of investigation and in the experience of PARSEC.

I challenge you! I once found myself in front of a subject who, analyzed by PARSEC, had allegedly heard the response that he had not been abducted, but his phenomena derived from *a. invoice*

I don't like to go and check on other people's work, but on that occasion I couldn't help but note (from the preliminary interview I had with the subject, a woman) that everything had arisen from a rape inflicted on her by her uncle when she was still a child.

Speaking with the interested party, who showed serious signs of dissociative personality schizophrenia, I asked her if she had addressed the problem with PARSEC, but I

I heard the reply that no one had asked her anything about it. In short, the PAR-SEC. had simply not noticed that the woman, as a child, had been the object of sexual violence.

On that occasion, within the CUN, someone asked me to re-analyze the case and so, after the usual preliminary exchange of letters followed by a two-hour interview, I gave the subject my version of the facts in the way I deemed appropriate at that time.

I found myself in the embarrassing situation of having to verify, at the request of the members of the CUN, the work of their own investigators regarding the case; this created discomfort, restlessness and a sense of impotence, especially because time was passing and I found myself in front of people who, simply because they had not wanted to follow my advice *at the time,* were now wasting precious days behind improbable, obsolete, unsuitable and *in any case, in my opinion, totally ineffective* methodologies .

It was not up to me to judge the work of others, but the impression of being the only one he was really strong in understanding something.

As other episodes of the same type repeated themselves, I tried to get out of this situation. After all, I already had my own problems to deal with and I absolutely did not want to stick my head in the CUN's bag, which, frankly, I cared very little about.

The battery of questions that these gentlemen asked during the initial interview became increasingly complicated on the basis of the abductees' stories, the common experiences they recounted, and also the normal sensations they felt before and after the actual *abduction.*

I did not take inspiration from other questionnaires of that type nor, above all, from that of Dr. Boylan, a great friend of Mrs. Paola Harris and a great incompetent in matters of psychology.

Frankly, I don't know whether his incompetence in this matter is due to the fact that he is American - and therefore decidedly less prepared than those who attend the European school of psychology - or because, as he himself states in his articles and interviews, he is a "contactee".

In fact, those who are inside the system they are studying and who are themselves *abducted* cannot, in my opinion, be an investigator of the phenomenon, since they always have a vision of it that is closed around their own *self.* They behave like the medical student who, to solve his problems, studies psychiatry because he cannot recognize the causes at a conscious level and hopes to understand them by examining patients.

The Italy of psychiatrists and psychologists is full of similar examples. Even here, some hypnologists who were interested in the *abduction* problem had the same way of behaving as Boylan and flowed into a techno-religious mysticism that led to the vision of the "alien good and spiritually and technologically evolved" or who, therefore, if he did something to Man, was certainly working to broaden his consciousness.

It later turned out that those hypnotists had been abducted along with the whole their family.

The test proposed here is highly refined having been used over time to examine more than a hundred subjects. In my opinion it is totally reliable.

These are not dozens and dozens of questions like in the tests produced by the Americans Derrel Sims, Budd Hopkins and David Jacobs or strange questions like those of Boylan himself, but simple questions that seem, at times, to have nothing to do with the phenomenon being studied.

In fact, I believe that the more complicated a test appears, the more it attests that the person who wrote it does not know the phenomenology he is trying to identify. Consequently, one is forced to broaden the range of questions to try to frame the subject being studied in an enormously broad context. In fact, the broader the context, the more certain one will be of catching the potential adduced in the network of case studies.

Yes, but by doing this you also catch different fish than the ones you want to catch!

It is clear that, to catch only one type of fish in the net, one must choose the type of net and the mesh suitable for retaining only that specific variety; but it is equally evident that, to do this, one must know exactly the shape and size of the animal to be caught.

Those who do not know these details use a net that catches everything.

For those who have already caught many fish of the desired type, the right characteristics are perfectly known. This test represents, in fact, a net built to measure for the specific type of fish that interests us.

In fact, it contains a sequence of questions that tend to produce the unconscious evocation of the experiences of the abductees and should be proposed by someone who understands neuro-linguistic programming and is able to evaluate the gestural reactions of the person being examined; however, it can also be *self-proposed,* since the right answers are hidden deep in the folds of personal experience and the subject who self-examines cannot cheat.

Once the test is over, the subject will have questioned the unconscious - that is, the part of himself that knows the truth - and will have automatically understood whether he falls into the category of abductees or not. This is based on some stimuli that his conscious side does not perceive, but that his unconscious clearly feels at a deep level.

Obviously, the test is valid only if the person who self-practices it is sane, otherwise the same effect is obtained as someone who, opening a medical encyclopedia, discovers that he has all the symptoms of all the diseases he finds himself reading about.

From what has just been said, it emerges once again that the abducted subject should not be considered ill and therefore *should not be treated,* but only supported in understanding the experiences lived, without confining them to the realm of the fantastic and accepting them in reality through the construction of new, adequate mental models.

The test was originally born as a voice test: with a special software the tension of the vocal cords of the subject to be examined was measured. Today, together with it, a very simple drawing is also made: a starry sky and a sea with waves. The sketch, which is actually a projective analysis called "Lallemand's Star and Wave Test", can be done by anyone, both in childhood and adulthood, and is independent of cultural level.

The publication of this series of preliminary questions, which are part of a now standard procedure, serves to allow everyone to be able to answer them and, if they feel the need, also to contact me or my collaborators for further investigation of the case.

The decision to make them public stems from the fact that some of those who have read my articles have written because they recognize themselves in many of the descriptions of abduction syndrome.

By answering the questionnaire, these people can therefore, in some way, form a still certainly confused, but nevertheless more precise, idea regarding their relationship with this syndrome (SDA).

SELF-TEST VERSION 2.01: THE RIGHT QUESTIONS

(Answers as desired, concise or extended. For convenience, you can use the test software, available at the internet address: http:// semiasse.altervista.org/ portal/ html/ modules.php?op=modload&name=Sections&file=index&req=viewartic (&artid=2&page=l)

1. Have you ever had a nosebleed?
2. Have you ever had hearing problems in only one ear, in the form of strange sounds?
3. Have you ever had visual disturbances, in the form of spots of light in one of your eyes?
4. Do you have scars on your body that you don't remember how you got them?
5. Have you ever had a depressive episode?
6. Have you ever felt alone and misunderstood?
7. Have you ever dreamed of a person just like you (a copy of you)?
8. Have you ever felt like you came from another planet?
9. Have you ever dreamed of being on another planet?
10. Have you ever dreamed that someone put something in your nose?
11. Have you ever seen or dreamed of a being not like us? If yes:

a) How tall was he? b) What did he smell like? c) How many fingers did he have? d) Did he communicate with you?

12. Have you ever woken up with yellow skin?
13. Have you ever had missing times in your memories?
14. Have you ever dreamed of having a child of your own, who was not of this world?
15. Have you ever dreamed of being in a technological place?
16. Do you practice meditation, relaxation techniques or martial arts?
17. Have you ever seen or dreamed of beings with cat eyes? if yes:

a) Did they look positive? b) Did they look negative? c) Did they look indifferent? d) How many fingers did they have? e) How tall were they? f) What did their heads look like? g) What did their skin look like?

18. Have you ever dreamed of being in an underground place?
19. Have you ever dreamed of snakes, or any similar creatures?
20. Have you ever dreamed or seen luminous beings, similar to men made of light?

21. If you are female: Have you ever mistakenly believed you were pregnant for a period of time in your life?
22. Have you ever dreamed of having sexual intercourse with another creature?

if you are male:

a) Could you interact with it? b) Could you move it? c) Could you move your eyes? d) How tall was the creature? e) How many fingers did it have? f) What did its face look like? g) What did its hair look like? h) Did you get an erection? i) Did they drain any blood from you?

if you are female:

a) How tall was it? b) Could you distinguish it from the rest of the environment? c) Did it act against your will? d) How many beings were present? e) Could you distinguish the face? f) Did they drain any blood from you? g) Was it a stressful situation? h) Was it a normal situation? i) Was it a pleasant situation?

23. Have you ever dreamed of undergoing surgery?
24. Have you ever dreamed of being in a strange hospital?
25. Have you ever woken up with part of your pajamas missing or with part of them on inside out?

26. Do you have Rh-negative blood, or do any of your relatives have Rh-negative blood?

27. Do you suffer from low blood pressure?
28. Is your heart beating slowly?
29. Are you able to fold your tongue into your mouth without using the palate?

30. What is your response to allergies?
31. Have any of your relatives ever reported seeing or dreaming of strange creatures during their lifetime?
32. Does anyone in your family have polydactyly?
33. Does anyone in your family have pterygium (growth of a lump under the eyelid)?

34. Does anyone in your family have growth of flip-flops?

35. Do you have a scar on your left (or right) tibial surface that might look like a cigarette burn?

36. Does anyone in your family have a cauda (a growth on the lower back, like a small tail)?

37. Have you ever woken up feeling like you were covered in a strange, sticky jelly?

38. Have you ever woken up feeling exhausted?
39. Have you ever had difficulty swallowing?
40. Have you ever dreamed about soldiers?
41. Have you ever dreamed of angelic or diabolical figures, especially as a child?

42. Have you ever thought that your parents were not your real parents?
43. Have you ever had an OOBE (out-of-body experience)?
44. Have you ever had memories or dreams of Past Life memories?
45. Have you ever dreamed of being inside a container?
46. Have you ever written in a boustrophedonal manner (as opposed to the normal, mirror-like manner, as Leonardo did)?
47. Have you ever dreamed of being physically different from what you are?
48. Have you ever seen or dreamed of a UFO?
49. Have you ever dreamed of war scenes, where you fight like in a video game?

50. Have you ever dreamed of being placed inside a container?
51. Do you have any creative artistic skills: do you play, compose music, write poems or stories, draw, sing, act or anything else?

At the end of the test, make a simple drawing containing: STARRY SKY AND SEA WITH WAVES.

HYPNOSIS AND ABDUCTION
THE BRAIN DATA READER

After having written many works on the *abduction* problem and having considered several questions regarding the methodology used for the investigations, it is time to take stock of the situation by clearly answering the question: can regressive hypnosis be a useful tool for acquiring certain data on abductions?

Once again, those who should be dealing with this issue - on the one hand those who call themselves ufologists and on the other psychologists - are careful not to provide exhaustive explanations.

There are two phenomena to compare: hypnosis on the one hand and *abductions* on the other. I have studied both of them for mutual confirmation, using the same method that the Nobel Prize winner for Chemistry Emil Fisher used, in his time, to determine the absolute configuration of the carbon atoms of glucose.

By studying glucose alone, he would never have been able to establish its absolute configuration without the use of chemical-physical techniques such as X-rays, but he still obtained the correct result because, while trying to determine the structure of glucose, he was automatically able to identify that of another sugar, since the second carbon atom of glucose had the same absolute configuration as the fourth carbon atom of the other glucoside, while the latter had the second carbon atom of the same absolute configuration as the fourth of glucose.

Complicated, right? This little trick was enough to secure Fisher the Nobel Prize.

Similarly, as far as our discussion is concerned, if hypnosis did not exist there would be no *abductions either,* because we would be unable to know anything about them at all (it would be impossible to access the memories of the abductees because there would be no relationship between hypnosis and objective reality).

Hypnosis, if considered superficially, could be neither more nor less than a harmless and useless method to obtain sometimes absolutely incontestable statements and other times absolutely false. In hypnosis a person can say, for example, that he is called by his right name and therefore declare the truth, but it also happens that he says he is someone else declaring the false.

This simple fact was enough for BUFORA, the English ufological society, to sustain that *abductions* could in no way be studied with regressive hypnosis techniques, so the English ufologists suddenly and hastily abandoned this investigative path.

However, one must ask why in Italy this technique continues to be used if it is not safe. In fact, strangely, it seems to become unreliable only when one tries to access events related to *abductions* but, if it is a question of remembering episodes of past lives or simply of a past life, then it regains credibility.

Lawrence Sparks, in an old treatise on self-hypnosis, says he verified that one of his patients was able to remember the entire film *Gone with the Wind* in a few tenths of a second and tell it all at the end of the hypnosis with such vivid details that it even impressed herself. In that case, hypnosis had allowed access to the person's memory and revived it in all its clarity.

In short, can hypnosis connect to mnemonic processes to make them re-emerge or not?

"Yes! As long as the stories don't talk about aliens," BUFORA seems to say.

The hypnotic state can alter the stimuli of the five senses by amplifying or attenuating them and hypnosis can be used to relieve pain in some medical practices, such as tooth extractions or other small surgical operations. Professor Sodaro demonstrates this daily in Rome.

But then, if the senses can be altered, can the result of their work, that is, the memory of an event, also be altered?

Memory is based on the storage in the brain of some data that come from outside the body: these are tactile, acoustic, visual, gustatory details and anything else that can be mediated by the body's biological receptors.

So can reality be altered by inducing appropriate memories in the abductee?

If this were the case, hypnosis would pose the serious problem of allowing the manipulation of the hypnotized person's sensations by the hypnologist. Moreover, the hypnotized person could also self-manipulate them, thus providing a quantity of incorrect responses to the hypnologist's stimuli.

Is it possible that no one has ever deigned to clarify these points? So let's think about it once and for all: the human brain is a write-only memory (ROM) device: human memory cannot be erased to write something else over it.

Erasure, in fact, can also be performed, but it produces the destruction of the neural pathway which, therefore, is no longer usable for a second writing.

In simple terms, if you want to erase the memory of an event, you have to destroy the area of the brain related to it, thus most likely also causing malfunctions in the memory (and processing) system of the person subjected to erasure. Additional data, however, can always be added; therefore, at the end of the game, what can be changed is not the memory, but rather the evaluation that the person attributes to it. The subject, reliving the past, forcibly relives its emotions, but these can be modified in a qualitative sense depending on the details that are added later.

"The girl left me." This memory will be immediately processed in a certain way but, if after twenty years other elements are added, the judgment on that episode may change completely.

The structure of *judgment* is therefore separate from that of memorization. In the human brain, data processing and the data itself are separate and have an autonomous life.

Let's focus our attention on the stored data: it seems to have a value almost absolute, while the judgment is clearly relative.

The unconscious mind (not the subconscious mind) seems to declare, "This just happened, period."

But the content of the so-called memory, in reality... what is it?

Memory is everything that is fed into the brain through external inputs.

Does the computer have a keyboard, modem, network connection, scanner? Those are the external inputs from which the signals enter and are then stored.

For the brain, external inputs are the eyes, nose, palate, skin, ears and all parts of the body that can emit signals conditioned by the surrounding environment.

Memory is not represented, as some might think, by the pure and simple recording of events. It is much more. There are many recording channels: visual, sound, tactile, olfactory, gustatory, thermal, etc. There is also, and it is extremely important, a channel that records strong emotions. So the set of recording channels produces, when these are reread all together, an all-encompassing memory, not just a partial one.

If the abductee, reliving *an abduction* under hypnosis , does not have a clear memory of the pathos felt, of the heat, the cold and all the other sensations, he is most likely imagining everything.

In exceptional cases, one of the channels may be missing, because the person is placed in a situation that prevents them from recording it. For example, if a helmet is placed on their head that prevents them from seeing, the person, remembering that experience, will not be able to provide memories related to sight.

But then why can the hypnologist suggest situations in which the subject has never been? For example, he can tell him that he is surrounded by a swarm of bees that are stinging him to death and he will begin to scream and wave his arms in an attempt to chase away insects that exist only in his mind.

What happens? Simple: the subject has his senses completely blocked by the hypnologist who often - to ensure that "reality" does not disturb his work - also makes him keep his eyes closed, imposing that he not move and listen only to his voice.

Some tests, carried out during the session, will even highlight that the subject in deep hypnosis manifests total analgesia throughout the body.

At such moments the sphere of the subject's *conscious* , that is, *his senses,* is put to sleep in a state of altered perception: the second level of data acquisition and identification - that is, *the subconscious* - has been put to sleep by the hypnologist, so to speak.

The critical and mediating capacity resides in the subconscious, therefore the subject in deep hypnosis, since his subconscious is deactivated, no longer even has the capacity to analyse the incoming data and therefore cannot judge whether they are true or false.

The only one who never sleeps and is active even in deep hypnosis is *the in--nscio,* that is, the *Super-Ego.* This level of partial awareness does not know lies because it is not structured to lie: it always says what it thinks even if, almost always, it seems inappropriate (fig. 20).

Our ancestors did not have a structured subconscious: being poorly suited to living in clans, they did not need it. Then, when Man evolved into the being he is today, he found himself living in extended societies and his brain developed a system for filtering situations - the subconscious, precisely - that not only allowed him to increase his critical capacity, but also allowed him to tell lies, now necessary to survive in a society that, being made up of rules, must enforce them.

If I disliked my boss and I didn't have a subconscious, I would spit in his face as soon as I saw him: my Superego (i.e. the unconscious) wouldn't care about conventions and would manifest itself spontaneously. Fortunately, however, the subconscious is present and mediates my behaviors: in practice, it makes me capable of welcoming my boss every morning with a broad smile while, inside me, I dream of the moment when I will go to his funeral.

In essence, when a hypnologist tells the subject in deep hypnosis that he is surrounded by a swarm of bees that are stinging him, the subject has neither his senses nor his subconscious - the only one capable of understanding if there is a scam - working; only the unconscious is active, that is, a simpleton with a great memory that is not able to verify the content of the inputs. In this context, the senses of the subject under hypnosis are constituted by the hypnologist himself, who can call the shots because the hypnotized person is not able to distinguish "reality".

The subject's response, even in this case, cannot therefore be defined as incorrect, but correct with respect to the inputs available to it: in other words, the unconscious always says what it believes to be the truth.

From this rather banal example we can draw an important conclusion: the hypnologist can deceive the subject's unconscious with hypnotic suggestions that concern the present or, better said, the inputs of the present, that is, those that are introduced during hypnosis, but he has no hope of being able to modify those that have already been recorded in the read-only memory in which the events of the past remain imprinted.

In the brain, you cannot overwrite a trace of data, you can only create a new one! To perform this operation in a credible way, however, it is necessary that in some way, in the hypnotized subject, there are also recordings of what he saw, heard, smelled, etc. - that is, "really experienced", otherwise this fictitious experience will not pass the test of a serious subsequent hypnosis aimed at establishing the reality of the event. Today, in short, it seems that this is not easily achievable: the subject in hypnosis, questioned about past experiences, will tell them as he actually lived them and no one will be able to alter the memorized data.

As clear proof of the impossibility of modifying experiences, then, when in hypnosis one tries to mislead the subjects from their exact memory, they clearly respond that one is mistaken and that things went as they say and not as one would like.

But how can one deceive the subject in hypnosis and, consequently, take are you also fooling the hypnologist?

In Man there are, so to speak, four levels of existence at work: the Body, the Mind, the Spirit and the Soul; each of these can reach different levels of hypnosis.

We can work only on the Body or the Mind, or, in a more subtle experience, only on the Soul or the Spirit - as I have defined them in previous works (I will clarify this point later); but the problem is: can we put all four components of the abductee's consciousness into the same hypnotic state at the same time or only one at a time? Personally, up to now I have always worked following the second method.

And when one realizes that the abductee is home to a Being of Light or another alien parasite, what can be done?

During hypnotic sessions I realized that this strange form of luminous life often lies and obviously in its own favor, or tends to avoid questions by providing answers that are always, or almost always, misleading. I have noticed several times that the subject under hypnosis does not tell the truth; this mechanism always starts in subjects in which a Being of Light resides and only after the first hypnosis has been carried out with a positive outcome.

In fact, from my experiences it emerges that the first interventions do not disturb him, therefore he does not interfere immediately, but only when he realizes that the methods used for hypnosis are revealing his presence and his role on a cosmic level.

However, it does not fail to be discovered anyway: using observations specific to NLP, in fact, dystonias are noted in the movements of the subject's body and, above all, in his tone of voice. In other words, what the hypnotized person says is not accompanied by the right emotional attitude.

Identifying this behavioral dichotomy is not difficult and allows us to ask questions that put the Being of Light in a position to betray himself; this is something that almost always happens.

I don't want to be too specific in the examples about it: it's not yet the time to show the aces up the sleeve; however, I can say that, with this technique, I have been able to verify in the abductees the presence of Beings of Light and other parasites such as the MAA or the Six Fingers.

Another mechanism of pseudo-behavioral modification can in fact be found in tare when what I have called Active Alien Memories (AAM) are present.

In the abductee there is not only the consciousness of the alien, there is also the memory and consciousness of the Soul and those of the Spirit, and each of them participates in the reconstruction of events.

In some cases, if you are not particularly attentive to the hypnotic mechanism, you find yourself dealing with experiences of the Spirit and you may believe that the subject under hypnosis is lying because he speaks of absurd situations, non-existent places, beings with altered features and paranormal experiences.

These experiences, on the other hand, are true, but they are part of a conscience that one was not even supposed to possess and therefore could be erroneously discarded on the basis of the simple concept of reality combined with that of the credibility of events.

In this case the abductee tells things that may seem fantastic, instead are completely real or happened.

Some hypnotic mechanisms, however, allow us to provide a fairly credible image of what is happening. One of these, which I have called "Mecca-

"fixed question control" consists of triggering a series of control questions when the subject's story under hypnosis becomes confused.

What is your name?
How old are you?
Where do you come from?
Look at and describe your hands.
Describe your body.
What are your parents' names?

Without anyone suggesting any particular answers, the abductee declares, for example, that he has no name; or he provides a name other than his own, he says that he was born thousands of years ago or that he does not know what time is, and so on.

In this way, with the practice accumulated on more than two hundred cases, I can identify whether I am dealing with the Body, the Spirit, the Mind or the Soul, or with an Alien Memory; and, once I have identified *the interlocutor,* I simply compare the answers that come with those provided by other abductees in the same state.

It turns out that these are completely superimposable, *always!*

There are then different criteria to establish whether a subject in deep hypnosis furnishes real or fictional data:

- Gestures, which we will analyze later.
- Comparison of the responses with those provided by other abductees.
- The presence or absence of the emotional sphere (NLP).
- The presence of appropriate responses to the PET (Positron Emission Tomography).

Regarding this last technique, it is worth mentioning the fundamental work of Monica Fabriano, Michael A. Stadler and Peter M. Wessel (of the University of Missouri-Columbia - MU'), J. *Cogn. Neuroscience,* 941, 2001 (http://www.Iescienze.it/sixcras/ *detail .php3?id=2259).*

The above-mentioned researchers have constructed some memories of false memories and, by evoking them, have checked with PET the colors assumed by the areas of the brain involved, comparing them to those of the areas owning the authentic memories. This technique has clearly demonstrated that NLP is right in believing that true reminiscences are essential to the pathos of the actually experienced. If the emotion is absent, the memory of a true event is also missing. Thus, once again, if a true memory exists, the entire human sensory apparatus is involved; if this aspect does not exist, the memory is false.

These techniques therefore allow us to establish with certainty the truth or falsity of the memory in a body and a mind united to live an experience of a purely earthly, solid, real nature, in the three dimensions of Space, Time and Energy.

And it is important to keep in mind that there is a fundamental difference between Ira and the ability to be influenced and the ability to be put under hypnosis.

From the Notes of the Post-University **School of Clinical and Experimental Hypnosis** CIICS, in the seminar held in Turin on May 20, 2000 entitled: *Suggestive hypnosis* *ne-persuasion in the therapeutic process,* in the speech of Antonio Maria Lapenta and Massimo Somma the graph that relates hypnotizability and suggestibility based on age was exposed (fig. 22).

From his analysis it turns out that the hypnotizability curve reaches its maximum between the ages of 20 and 40, precisely when suggestibility is at its minimum; therefore speaking of hypnosis does not mean speaking of suggestion, as some unprepared "experts" try to demonstrate to invalidate the use of hypnotic techniques in the treatment of abductees.

In addressing the issue of the validity of the method of regressive hypnosis in the study of abductions, I realized that those who write works on hypnosis inevitably tend to get ahead of themselves on some basic concepts.

In these works the expert on duty (usually a doctor) declares: "The thing happened... de... in my opinion it is like that... but, in the end, I don't know!"

Evidently the doctor, not having a thorough knowledge of laboratory experimentation, cannot count on the type of preparation and the consequent critical capacity necessary to deduce certain data from his own experiences and, in a field like this - decidedly undermined - he decides to let it go, hoping that someone else will take the chestnuts out of the fire for him.

This attitude, typical of many doctors but also of other operators of the so-called *official science* - the one that is done behind desks and never in the laboratory - still today confines hypnosis to the rank of barbaric witchcraft.

Who knows then why the American military tend to say that the data on *abductions* resulting from regressive hypnosis sessions are pure fantasy, when in fact they have developed a secret program - called MK ULTRA, where MK stands for *mind control (Mind Kontrol)* - in which extensive use is made of hypnotic techniques to obtain important information from the minds of captured enemy spies? From some secret documents declassified with the FOIA (Freedom Of Information Act), according to which the project was abandoned because it was impossible to implement, it is clear that it really existed, even if the data in our possession seem to concern only the first phase of development.

In hypnosis you cannot force anyone to say things they don't want to say, just as you cannot program a soldier to tell the enemy something false if he is captured.

The testimony of some people included in the MK ULTRA project and who left the experimentation several years ago would tend to confirm that the project was used for multiple purposes related to hypnosis and probably connected with the reality of the human being and with his apparent separation between Soul, Spirit and Mind (see mirror D in the insert).

MK ULTRA main links: http://
go. Virgil. it/ clkc_M_search_siti_google ____________0_l_l/ http : // www.pa-
rascope.com/ ds/ mkultraO.htm
http : // go. Virgil. it/ clkc_M_search_si ti_google thops. org/ mk_ul between ___________0_l_5/ http : // ear-
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ABDUCTION AND DREAM WORLD

Among the analyses carried out on abductees, the most important one is that of the dream universe.

It is important to understand that dreams are not to be considered part of the fantastic work of the unconscious, but rather as real signals, authentic messages from the depths that, if properly interpreted, ultimately have very little of the fantastic.

These are inspired by something that almost always happened in the last 24 hours.

The nature of the unconscious is what it is: it does not even know the idea of imagination; therefore it can safely be excluded that it has the desire and the capacity to invent something.

But then why is it so difficult to interpret the meaning of dreams? In most cases they seem to be completely detached from reality, they appear at least fantastic, artificial, magical (for dreams and their meaning, through the study of the main databases, see: *http: // it .geocities. com/ paolochess/ dreams .htm,*

http: // www.cepei.it/ spiega_sogni.htm).

The unconscious is an engine that, during life, never turns off or sleeps and records, through the *inputs* of the conscious and the filters of the subconscious, the various aspects of the external world that we, improperly, identify with reality.

When in a waking state we want to remember a previously recorded event, the unconscious sends its signals to the subconscious and this interprets them to make them comprehensible to the conscious sphere. In other words, the unconscious speaks a kind of machine language that the conscious will never be able to understand without the help of the subconscious, which knows the interpretative key of the archetypal message.

When a subject sleeps, the subconscious rests with him and does not have the possibility to interpret the unconscious messages; the latter pass directly to the conscious without translation, or with a summary translation carried out "in a hurry" by the part of the subconscious that remained at least partially awake.

The final result is often represented by complex images without an adequate interpretation. In reality, then, this exists, but it is not the one we normally use.

The phonemes, the images, the tactile sensations and the colours appear blurred, evanescent, inconsistent: to gain strength they would still need the contribution of the subconscious. The only one that works - very intensely, as always - is instead the part that generates all this independently of the rest: the unconscious and, with it, the archetype followed by the sensation.

In short, the unconscious speaks the only language it knows, that of archetypes.

Starting from this observation is important because, if all this is true, we have the possibility of understanding the meaning of dream life knowing that there is very little imagination in it and that, behind the images that compose it, archetypes are hidden instead.

Sigmund Freud (fig. 31), the father of psychoanalysis, you the first to introduce an interpretative method in which what was important was not so much the remembered scene, but rather the sensation linked to it.

Carl Gustav Jung expanded the study of dreams with some treatises on the meaning of the archetypes that appear in them; this, in my opinion, represents the right key to understanding the dream world of abductees *(http-.// www. psicoanalisibookshop.it/ autorielenco. asp).*

If two people dream of a soccer ball, the interpretation of this image will return different results, since, in their minds, the ball could be the product of the translation, by the subconscious, of different archetypes. It is therefore necessary to find a way to identify them.

As I have already said, the vision represents the penultimate stage (the last is the phoneme) of the translation of the archetype and is considerably distant from the initial meaning. For this reason it is necessary to question the subject and - in this case - have him tell what sensations he felt while dreaming of the soccer ball.

The impression that this image produces in the dream is in fact the closest thing there is to the archetypes that generated it: it is produced even before the symbolism.

To simplify, we could say that sensation is our archetype or, better yet, the way in which this manifests itself.

The archetype cannot be visualized in any way: it is not a color, but it can be associated with a color (for example in the test by Lusher M., I/ *test dei co-lori,* Astrolabio, Rome, 1976); it is not an image, but it can be associated with a part of the image (in the Roshack test); it is not a sound, but it can be associated with a sound (the music therapy of Gubert Finsterle, *Recording and play-back twu-channel system for providing a holophonic reproduction of sounds,* vol. 113 (3), p. 1196). The archetype, in short, is none of these things, but it is all of these things at the same time.

The analysis, therefore, must not stop at the image, but must reach to the sensations experienced during the dream vision of the soccer ball.

By making the subject remember the nocturnal experience, he will be asked to re-experience the environmental sensations in general and this will produce the renewal *of the anchor* (NLP) already generated during the dream, in the hope that this effect will highlight the cause that provoked it.

Our unconscious, while reliving the sensation, is able to interpret it archetypically and transmit its meaning to the subconscious, which, since this time it is in a waking state, is also able to reinterpret it correctly, making the true meaning of the dream accessible to the person who experienced it.

This procedure forms the basis of the dream interpretation I have used, although, to tell the truth, I have not found it explicitly described anywhere.

However, NLP certainly allows us to hypothesize the existence of this dream production mechanism and, in my opinion, it would be worthwhile for experts in the field to finally start to take it into account. In this way - as is ethical and right - it will be the dreaming subject himself who provides the true interpretation, not the psychotherapist on duty, who will only represent a *transitional reflecting screen,* that is, something on which the emotions, dreamed by the patient and phonetically expressed, will bounce to re-enter, through his own ears, into the subconscious.

As I will now try to explain, in my research on *abductions* I have noticed that abductees have dreams that are only apparently recurrent and not really such, as some might mistakenly believe. In fact, in the test previously attached, which I propose to a probable abductee to ascertain the reality of his experience, I ask: "Have you ever dreamed this or that particular dream?"

These details have to do with alien experiences, but any positive response should not be interpreted as meaning that the subject actually dreamed what he says, but rather that he is part of the group of people at risk of *abduction.*

The deeper meaning of the test questions is completely different from that which may appear to be the case at a first, careless reading.

The subject is in fact encouraged to *"anchor"* some remembered scenes to internal emotions that normally have the purpose of putting the unconscious in alarm regarding what could have been real *abduction* experiences and not simple dreams.

The idea of asking him if he dreamed this or that experience is an attempt to simply make him relive a memory, not to verify whether the latter emerges from a real or dream experience.

At the beginning of the test, the subject may be convinced that what he remembers is attributable to a dream; in the vast majority of cases, however, this is not the case. The subject will later discover, with the deepening of the introspective investigation, that the events he believed to be of a dream-like nature have, in reality, a very different nature.

It is incorrect to believe that all abductees have the same recurring dreams; it is appropriate to say that they have the same experiences which, in their hearts, they mistakenly believe they should attribute to the dream world.

Jung argues that humans have an atavistic memory and have the same dreams because they all have the same evolutionary past. If this were the only plausible explanation, all abductees would have abduction dreams not because they were kidnapped and subjected to the most brutal tortures, but because - for example - they have suffered an experience of rape during their lives.

By analogy we should therefore be able to affirm that many dreams of librarians or astronauts are identical and specifically characterise the category of people under consideration.

Instead, each person re-elaborates their own experiences in a completely personal way based not only on previous experiences, but also on the uniqueness of their own history, their own genes and the cultural and family environment in which they grew up.

"Not everyone sees a soccer ball as a soccer ball!"

I would like to start from this statement to dispel the crazy idea that all abductees have the same dreams; such as, for example, the dream of the wave, so fashionable today in American *new-age* circles .

This is a dream in which, with different variations, the subject feels the presence of a great wave that, shortly thereafter, will destroy everything and overwhelm him too.

What one feels emotionally during the dream may vary from person to person, but it always appears to be based on the idea that there is nothing to be done, that the event is inevitable, it will overwhelm everything and everyone will perish.

In the dream there is no fear of suffering, but rather terror of leaving life.

Many of those who have this dream experience, which also has the characteristics of basic dreams common to many individuals - such as that of drowning, of flying or of being chased and unable to run because almost glued to the ground - give an interpretation that is only partially correct: they say that the dream has to do with a cataclysm predicted by our psyche which, during sleep, would assume the capacity for foresight.

According to this interpretation, the abductees - that is, those *chosen by the aliens* - would be able, unlike the multitude, to hear and see things that others are not able to perceive. These people, *chosen by the aliens* to assume the role of super-population, would know that life on Earth is about to end and that, if some were to be saved, these would be them, because they were made better by the aliens and therefore prepared for a new life after the catastrophe.

In reality, as is easy to note, the mechanism underlying this interpretation, which places the alien in the role of savior of the elect and punisher of the outcasts, tends to reduce the dream to an icon inspired by a Western Catholic-type religiosity.

The real abductee knows well, at an unconscious level, that things are not as he says and that there are no alien saviors, only exploiters.

He may also believe, through the process of cognitive dissonance, that things are for the best, but in this case he will categorically refuse to undergo hypnotic sessions or to carry out research into the deep unconscious, because he knows that he would discover the lie. The truth, in addition to being itself, must also be accepted and not everyone is able to take such a challenging step.

By adopting the *new-age* vision and the consequent interpretation, the protagonist of the dream manifests his entire inability to live the authentic essence of the dream experience.

So let's try to analyze the true meaning of dreams by resorting, as far as possible, possible, to the symbols linked to the basic archetypes.

The great wave is seen as a gigantic, insurmountable wall, a moving obstacle that advances inexorably towards the observer.

It is something that overwhelms humanity; and dreaming, nowadays, of something like that, means recalling the sense of inadequacy that people feel with regard to their own life. Inside themselves they perceive more and more frequently that something is wrong and this something appears to be connected to the values that they themselves attribute to life and daily actions. All this is seen in a negative way and so the unconscious tends to interpret the wave as something that represents the common faults that fall on everyone. We have gone too far, it is no longer possible to go back. The wave takes on the appearance of a wall because it is an obstacle (the wall is the archetypal representation of the barrier between *here* and *there).*

Furthermore, the meaning of death represents, archetypically speaking, rebirth.

"You cannot be reborn unless you die first."

The great wave does indeed represent the thing that will bring death, but in a totally symbolic sense; and it actually prepares for the idea of rebirth in a subsequent world (not necessarily better, but certainly different).

The archetype of water confirms the correctness of this interpretation. Water it is the element that produces life and is also, historically, an instrument of divine redemption (Baptism, the Great Flood). There are many examples of this.

God wipes out the bad guys with the universal flood and this is told in the form of a fable that is now passed off as true history, which has in itself all the attributes of pure and simple symbolism.

Water is alchemically linked to the fountain of eternal life: whoever drinks it will live forever, that is, will "resurrect" forever. In the myth of Achilles, the hero becomes invulnerable because, at his birth, his entire body was immersed in the magical water of life; only his heel remained out and it will be precisely that point, struck by an enemy arrow, from which death will come in battle.

In relation to myths like this one, one might mention that the feet, of which the heel is a part, represented the genitals for the Jewish people, and Homeric culture, the mother of the myth of Achilles, may well have been inspired by Egyptian and Jewish traditions.

In the Old Testament, there is often talk of "washing of the feet" with a sexual meaning. When the angel goes to Abraham, his wife Sarah washes the feet of her guests and only afterwards, even though old and sterile, will she be the bearer of a son from whom the lineage of the Jews will descend.

The color of water - green and/or blue - according to Max Lusher recalls on the one hand reflection and calm (the blue component) and on the other creative thought (the green component). Therefore it is seen (lived, felt, perceived) as renewal, projected towards an Aquarian era in which ecological thought, constancy, reflection and altruism will reign supreme. It is from this last hope that, deep down, the *new age* has unconsciously taken inspiration to interpret the dream of the wave as if it were, so to speak, premonitory. However, this wave, solid and destructive, will not actually arrive; hidden behind the symbolism of the wave, what will arrive will, in fact, be the cultural revolution that has been awaited for two thousand years: men are evoking it with that dream and demonstrate that this event is increasingly desired.

The dream, therefore, does not prefigure the coming of liberating aliens, but rather indicates a profound state of inadequacy of modern man in the face of the globalization desired by our rulers, who are judged by the collective unconscious as dishonest and incapable.

The wave dream is therefore part of the category of *catastrophic dreams,* to which also belong other variants present in the dream world of abductees that have nothing to do with real *abduction experiences.*

The most frequent variant is the so-called *meteorite dream,* in which there are the same people who crowded the scene of the catastrophic wave: the dreamer knows that, in a few minutes, a shower of meteorites will arrive and destroy the Earth. They appear and people begin to say goodbye knowing that they will have to die.

It all happens in an unreal atmosphere of resignation and brings with it a feeling chin of deep mortification for the end of everything.

In this case the "Water" archetype is replaced by the "Earth" one, which symbolizes a dense series of problems - of humanity - that *literally* fall on the head and crush.

Very frequent and dreamed especially by the so-called seers - those who believe they have conversations with angelic figures, with Jesus or with the Madonna - are also dreams of *destructive fire.* Another important archetype, Fire is historically linked to *purification* from sin and it is evident that those who dream of it have a culture with a legacy of religious fanaticism and particularly feel the need for a mystical purification brought about by fire.

Of the three symbolic elements mentioned above, water is linked to the birth of life and is archetypically connected to eternal existence through the symbolism of the fountain. Fire is the archetypization of eternal death, experienced in our culture through the symbolism of the perennial and infernal flame. Earth, on the other hand, appears linked to the symbolism of burial (the meteor shower), therefore to the death of the body.

The meanings just mentioned make the interpretation of the three dreams just described interesting in an archetypal form, but they also arouse the curiosity of knowing why there is not a fourth dream in which the end comes, catastrophically, from the air.

My interpretation starts from the assumption that, within us, there are actually four distinct parts linked to as many fundamental archetypes that created the four most important symbols of the ancient alchemical world: Earth , Fire , *Water* and *Air* (the so-called four elements).

These would be nothing other than the dream representation of the *Body,* of the *Spirit rite,* of the human *Mind* and *Soul .*

So, when one fears that the body will die, it will be the earth that produces death; and if it is the Spirit that is afraid of dying, what, if not fire - the archetype of the Spirit - can produce the fatal action?

It should also be remembered that the "Holy Spirit" is seen in the Gospel as a flame that enters the heads of the twelve apostles and this, certainly, represents a confirmation that the archetypal vision of this human essence takes on the aspect of a flame. Thus, the mind, in order to die, has no choice but to be washed away.
The English also use the expression brain *washing .* Not by chance, in my opinion.

The fourth element, the one not related to a catastrophic dream, is air.

The Soul, represented by it, is immortal and nothing can make one think that it can or has the intention of giving death to itself. Air is linked to true life: without it one cannot live, one must be surrounded and permeated by it; furthermore there are not many "arias", but only one: the symbol of uniqueness that represents the fundamental aspect of the Soul.

The meteorites are many, the flames are many and the human mind is represented by the sea, which seems to be one; however the sea is water and there are many waters: the rains, the lakes, the rivers, the seas.

In truth, then, the representation of water is intimately linked to the relationship between mind and space-time. Where Einstein sees space-time as a moving sea (wave vision of the theory of relativity), the SuperSpin Theory (Malanga, Pederzoli) highlights the correlation between magnetism, time, electricity and space and allows us to describe the human mind as a domain in which information is created (describable as wave packets) that move in the space-time plane.

It is easy, therefore, to find many other correlations between the parts that constitute a human being, the elemental symbolisms and the archetypes that formed them.

Element	**Color**	**Part of being**	**Dream/Symbol**	*SST axes*
Earth	**Brown**	**Body**	**Meteorites X**	Space, Time, Energy
Waterfall	**Blue**	**Mind**	**Wave X**	Space, Time, Consciousness
Air	**Transparent**	**Soul**	· – – – •	Space, Energy, Consciousness
Fire	**Yellow red**	**Spirit**	**Fire X**	Time, Energy, Consciousness

This is probably how the unconscious perceives the discomfort of being: those who are worried about the death of the mind will dream mainly of the giant wave, those who are afraid of the death of the body will dream of meteorites, while those who fear the death of the Spirit will see, in the dream, the destructive fire.

Meteorites, waves and fire give death and life at the same time, while air only gives life, since there is no resurrection for that which has always existed and can never die.

AN ADDUCT'S DREAM

Usually the abductee dreams of things very different from such catastrophes; however, sometimes he also comes across these dream scenarios and it is precisely his experience with aliens that adds interesting details, which derive from purely ufological matrices suggested, perhaps, by real *abduction experiences.*

Thus the dream of the meteorites falling is enriched by a sky dotted with spaceships and the great wave passes under a flying saucer that floats unperturbed on the moving sea, both inert witnesses of the renewal of humanity. In these dreams the alien usually does nothing: these dream events correspond mostly to the interference operated by the Five Fingers, the only ones to have this type of behavior. Normally they are contemplators and are perceived as passive witnesses, perhaps also because of the increasingly widespread idea that there is *a cosmic law of non-interference* which, unfortunately, in our case seems not to have been respected.

The abductee archetypically dreams of something that is iconographically distorted by the unconscious, but it could also have very close affinities with the experience of alien abduction.

A man I know dreamed that he was in a circular corridor; he was naked and running non-stop. The walls were lit up with alternating blue and pink neon tube-like lights, and he was running away from someone who was chasing him. For this reason, he did not he could stop. The corridor, however, was circular and he had the impression of always passing through the same place. Once he realized this, he also understood that he could not run too fast, otherwise he would catch up with his pursuer from behind, and that must not happen.

The dream witnessed a great fear and a feeling of deep stress.

Analyzing it from the archetypal point of view, we can see how the subject runs away from someone he can never physically reach, not even by running quickly in a circle. Carl Gustav Jung emphasizes that this type of dream is linked to the aspect of Tibetan circular mandalas which, in turn, are connected with the symbolism of the Tree of Eternal Life, as I had the opportunity to highlight in a previous work (Malanga C, *The symbolic meaning of Crop Circles http:// semiasse.altervista.org/ sentistoria/ INTERPRETAZIONB%20A*

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RCHETYPICALi20DI%20CROP-CIRCLE. PDF).

In this endless and breathless race, the human being sees the symbols of life archetypically colored in pink and blue (the colors indicate the two sexes). These symbols are bright because life itself is bright.

Who is the pursuer? The only one who must never reach him so as not to cause the dreamer to lose his identity: the one who pursues and the one who flees are the same person, or rather they are each a copy of the other. On the one hand, one flees from one's own copy because it, running around the tree of life, wants to steal life from the original; on the other hand, one must not run too fast so as not to reach the copy and transform into it, which runs to reach life.

The idea of double identity that appears in this dream is undeniably linked to the symbolism of the tree of life, but in a very different context from that of catastrophic dreams.

Here we do not wait idly for death thinking that afterwards, after all, there will be a new life and a new rebirth: instead we flee from the loss of identity caused by a self that does not yet possess any and that, to acquire it, can only take it away from the original.

When I spoke with the abductee who had had this dream, he himself realized the true symbolic meaning of the dream events even before I faced the problem of the copies, those that the aliens create to achieve their goal of eternal life which, frankly, seems really childish to me (fig. 23).

MARIT - MULTI ACTION REACTIVE INTERFERENTIAL TEST

One of the essential tools for understanding the nature of the *abduction* phenomenon is certainly the use of psychological projective tests.

These tests, in addition to quickly showing the mental health status of the subjects examined, also help to understand in real time if they have actually been affected by the *abduction phenomenon.*

In this field Bud Hopkins did a pioneering job producing what everyone knows today as the HIRT TEST.

This was used with small children - from two years old and up - with whom, Obviously, other NLP techniques could not have been applicable. A test like Hirt's, which is projective, could certainly remedy the limitations of the case and provide some interesting results.

The original test was based on a certain number of playing cards that represented all the characters of the child's imagination: there were the figures of the Witch, Santa Claus, the Dry Death, Batman, the neighborhood policeman and even the stylized drawing of an alien type EBE (Extraterrestrial Biological Entity), commonly called Grey by the mass media. The child was asked to name all the figures and, when he got to Grey, he sometimes gave emblematic answers like: "this is my friend who comes to play with me at night, passing through the wall when you, Mom, are sleeping..."

At this point more complex analyses could be carried out, but the test had already provided a positive response. The Hirt test, although simple, was not applicable in Italy, but only in areas of Anglo-Saxon culture and especially in the now distant 1980, when English and American children knew who Batman or the neighborhood policeman were.

It was therefore necessary to create a new, more modern test that could be used with a certain success even within cultures other than the Western-American one (figs. 24-25: The old Hirt Test. Hirt's is a projective test that consists of showing the child some figures and asking him to identify them. Invariably, if the subject has suffered kidnappings, he identifies the figure of the Grey with expressions such as: "He's the one who comes to get me at night, when my parents are asleep...").

Hopkins' basic idea, that of using playing cards, seemed interesting and one could try to create an interactive game with the child, who would thus not have the impression that, instead, he was being "bullied".

Furthermore, while playing the game, all the observations made possible by NLP could be made on the child, obtaining very useful information from his unconscious.

The fact is that the test has been developed and the child, in facing it, tends to abandon the interaction with the adult who leads the game and to intensify the interaction with the object of the game itself, bringing out the unconscious behaviors that we need to highlight.

THE TEST IN ITS CURRENT FORM

The test, currently, consists of 24 playing cards (included in the color insert) divided into three subgroups. The first contains images, drawn without too many details, of characters once again from the world of children's games; these are not only adaptable to all cultures of the entire globe, but have the characteristic of being correlated to as many alien figures that, during my investigations, are described in regressive hypnosis by adult abductees. This peculiarity makes the characters on the cards confusing with those actually seen by the child and not consciously perceived as real. If they are dreams or fantasies, he is led to merge the strange characters of the fantasy world with the unusual ones of the world of abductions. Let the first that the second world have, in fact, a degree of extraneousness with respect to what the child recognizes as objective reality and he will tend, in my opinion, to equate certain somatic and behavioral aspects. In the absence of a set of alien identikits, the child always tends to tell his mother that he dreamed of the angel, or the big insect, or the elf; a lived reality, but translated into the form of dreamlike fantasy.

The following page contains a table of the characters from the first eight cards.

Playing card	**Corresponding Alien**	**Various features**
The Prince and the Princess	Five-fingered Orange-type aliens, dressed in dark blue tight jumpsuit.	The female is drawn in the background as she always appears in the descriptions of abductees, suggesting a position of subordination with respect to the male.
The Light Bulb	It refers to the symbolism of the Being of Light.	The Being of Light is the alien figure closest to the archetypal symbolism of light itself and the only luminous things that the child knows are the sun and the light bulb.
The Goblin	This is the transfiguration of the classic Grey. The flower that the elf holds- in his hand will he recall the light wand that gives electric shock.	It was drawn with the same long, knobby four-fingered hands and the look typical of the reconstructions provided. you from adult abductees.
The Dinosaur	It represents the classic reference to the alien Sauroid.	The design highlights the rear claw of the lower limbs and the aggressive stance.
The Doctor	It represents the stereotype of being blond dressed in a smock white, no females.	The drawing intentionally shows the number of fingers of the hand which should be equal to six, and exalts the long hair and the loose dress.
The Bee	He wants to recall the vision of insectoid aliens, sometimes described by abductees as resembling praying mantises.	He deliberately does not put the emphasis on the true for- but of the Insectoid to avoid too strong ties with alien reality no.
The Magician	It is present both as a real two-dimensional image produced by aliens probably Insectoids, and in stories with strong transliterations of reality. objective. It can also evoke the hieratic alien with a protuberance under the chin in the shape of a pseudo-beard.	The magician also recalls the pointed shape of the skull of particular beings described in literature. and he has the magic wand, which actually mimics the instrument he has in Grey equipment to give electric shock to the abductees. The beard and the pronounced "shoulder blades" have been eliminated from the I draw so as not to complicate the recall of the fundamental archetypes.
The Frog	It evokes the figure of the Sauroid's assistant, shorter in stature and with slimy and semi-transparent skin. The dress resembles that of the German soldiers of the last world conflict.	The design aims to evoke the shape of the fingers with rounded thumbs and the archetypical sensation of the slimy cold. and translucent that the frog remember.

THE SELECTED DRAWINGS

The drawings, which after long meditation were created with the collaboration of Alfredo Winter (Gruppo Stargate Toscana), can certainly be improved further but, already now, they show characters present in the child's imagination with strong connections to those that appear in abduction experiences.

The test, in fact, involves several steps that must be developed in a precise chronological order and has the aim of causing interference between the different groups of cards to create real mixed sets of figures.

The aim is to verify whether the child's unconscious associates in sets, for example, all the good and all the bad, all the tall and all the short, all those who have a smell and those who do not, in order to ascertain whether the various sets include fantasy characters together with those of a reality hidden in the folds of the unconscious.

It is therefore expected that the child, examining the series of cards linked to the world of fantasy and those referring to the universe of aliens, react by placing the Goblin together with the Grey (EBE), the Insectoid together with the Bee, the Sauroid with the Dinosaur and so on.

But all this is not enough. There is a third series of eight colored cards following the example of the Max Lusher test in its shortened version.

These colors, archetypically speaking, can bring out, under the absolute control of the unconscious, some characteristics of the characters from the previous series .

Thus, one might expect the child to associate the color blue with the set containing the Doctor and the Prince, and that green is the color associated with the Sauroid.

In reality, the child will be allowed to match up to three colours to each character, choosing from the eight above, in an attempt to build a character map of the alien as it was perceived by the unconscious.

For example, if the child associates the Prince with blue as the first color, yellow as the second, and green as the third, it will be deduced that, in his imagination, the Prince is considered good, positive, active, and a thinker, with certain precise characteristics dictated by the order in which the colors are chosen. Furthermore, if the chosen cards are three, the child is invited to place them as he wishes in the spaces of the Pulver cross, that is, one at the top, another in the center, and yet another at the bottom, to verify what he thinks of the figure he must describe with the colors.

At the *top* is the sphere of *thought,* in the *center* that of *one's self* and at the *bottom* that of the *senses.*

The child's response, completely unconscious, will tell what the unconscious really thinks of a fantastic character, but also what it thinks of a character actually seen and forgotten in the unconscious.

The answers regarding the fantastic characters will be used to calibrate the test and verify what credibility index can be assigned to those referring to the alien cards.

Thus, a reciprocal interaction was created between three sets of cards: those of the Lusher colors, those of a renewed HIRT-type test and those relating to reconstructions of aliens actually seen by adult abductees during their *abduction experiences.*

These three sets will be correlated by the child's unconscious through a stimulation mechanism that will lead him to group the individual images creating new sets, all of which however are characterised by the fact that the elements of the same set must have at least one particularity in common.

Let's examine a practical case: once the child has named the elements of the set of cards relating to fantasy characters and those of the alien-themed set, we will proceed to divide them into categories and we will tell him, for example, to put all the tall characters on one side and the short ones on the other.

It is to be expected, if the child has been abducted , that he knows that the Gray (EBE) is to be placed with the small ones, while with the tall ones he will place the light-haired mammalian aliens.

Congruent answers will also be expected regarding the division between good and bad, as well as in the distinction between those who smell good and those who smell bad (in this latter case the Sauroid and THEBE will have to be found in the same group).

The categorization thus determined will provoke a totally unconscious response; the child will not consciously know that he has been abducted, but his unconscious will recognize the alien prototype and categorize it according to the impressions received during the abduction.

The adult leading the game must follow the instructions to the letter in order to obtain clear and uncontaminated answers, obviously within the limits of the possible.

These will be collected in the appropriate attached form, which will be the only thing to hand over to whoever is investigating the case.

A careful study of the file will then lead to establishing whether the child was abducted by alien species.

The MARIT can be defined as an *Induced Categorization (IC) test,* through which the subject is pushed to create categories, or systemic sets, in the process of unconscious identification of some characteristics of the elements belonging to the sets being examined.

Here, step by step, are the instructions for carrying out the test and, in addition, the facsimile of the final form to be delivered to the investigator, duly filled out (Specimen A of the colour insert, also downloadable from the Internet at *http:// www.chiaralunaedizioni.it/ docs/ schedamarit.zip).*

MARIT: PRACTICAL PROCEDURE IN 10 STEPS

1. Ask the child being tested to name all the characters, animals and things in the first set of cards and write down the result on the card (Column 1).

2. Ask the child to name the characters on the third set of cards - the ones containing the alien identikits - and ask him (showing one character at a time) if he has ever seen them before. Write down the answers on the card (Column 2).

3. Mix the characters from the two sets of cards and spread them out on a table, then have them group into *Good, Bad* and *Indifferent;* take note of the division into categories on the appropriate card.

4. Mix the characters and group them into *Tall, Short* and *Normal;* take note of the division into categories on the appropriate sheet.
5. Mix the characters and group them into *Scented, Stinky* and *Odorless;* take note of the division into categories on the appropriate sheet.
6. Mix the characters and group them into *Friends, Enemies* and *Uncertain;* take note of the division into categories on the appropriate sheet and compare the results with those of step 3.

7. Mix the characters and group them into *Doctors, Nurses* and *strangers;* take note of the division into categories on the appropriate sheet.
8. Mix the characters and group them into *Able to Fly, Unable to Fly* and *Doubts;* take note of the division into categories on the appropriate sheet.
9. Ask to assign any of the eight colors to each of the cards in the first set (Column 9). If the child is not convinced of his choice, he can make two more and the result of the first choice and those of the other two, if any, must be noted on the card, in chronological order.

10. Do the same with the third set of cards, the one with the alien identikits (Column 10). If the child is not convinced of his choice, he can make two more and the result of the first and any other two must be noted on the card, in chronological order.

NOTES FOR THE COMPILER

Those who complete and administer the test must maintain a flexible attitude.

The whole thing should seem like a game, the child should not be pushed against his will. If necessary, it can be divided into several sessions, or only one part can be carried out, but the person observing the child must be able to draw useful indications from his unconscious attitudes.

It may happen that the child, out of the blue, decides not to carry out the test anymore test and abruptly change the subject.

It will be the examiner's responsibility to note at what point in the proceedings this was done. assumed this attitude or what question provoked it.

The whole thing should seem like a game in which the imagination requires no verification, on the part of the parents, regarding the reality of the events.

In fact, the child tends to avoid responding as he would like when talking about reality, because he understands that the parents might not believe him. If, on the other hand, it is a question of fantastic stories, the child does not have to give explanations and feels free to express himself.

Sometimes he may say that a particular figure is not a fantasy and that he has actually seen it: in this case he should be encouraged to tell the story.

This reaction must also be carefully noted in the appropriate spaces. on the card or on additional sheets (see EFG mirrors in the insert).

GRAPHOMECHANIC ASPECTS IN WRITING OF THE ITALIAN ADDUCTEE

One of the weapons that can be used by the scholar of phenomena related to alien interference is graphoanalysis.

"Graphoanalysis" is a term that has replaced the more popular "graphology" (which indicates the study of handwriting as a diagnostic tool) because this term seemed to some researchers to be too low-brow. In fact, graphology is discussed in low-level cultural magazines, so the word needed a *restyling* that would give a better semblance of seriousness to a subject that is now also studied at university: there are specialization courses at the University of Rome La Sapienza and at the University of Pesaro-Urbino (http://www.grafoJogia.it).

The first to introduce this powerful method of investigation in the study of alien interference not only in Italy but, as far as I know, also in the rest of the world, was the undersigned.

The graphological analysis of a person allows us to deduce, with a high degree of reliability, almost all aspects of his character and relationship with the inner and outer world of his being. In simpler words, writing is linked, in addition to

to cultural elements, even to a neurovegetative factor which, as a performer, has the movement of the hand.

For NLP, graphological analysis would be a specialization belonging to its own domain *(http: / / www .pugliabox. it/ Lamacchia/'Congresso/ relazione .htm).* In fact, as I have already said in other works dedicated to this topic, the movement of the body has its prime mover in the unconscious. During the execution of the movement, masking and corrective processes dictated by the subconscious can certainly intervene, but it seems that these have little value on the final act.

The cause of this is the greater speed with which the unconscious carries out actions (because it uses archetypal language, that is, the machine language of the computer-brain) compared to the subconscious, which, consequently, arrives with a moment's delay to correct, if necessary, the movement that the body has already received the order to perform.

Furthermore, during the execution of the graphic test, the subject lets himself fall more and more into instinct and, unconsciously, abandons the masking attitudes dictated by the subconscious; thus, if before he tended to execute graphisms evidently kept under control, towards the end of the line or of the graphic test he loosens the surveillance and "lets himself go" by executing only the movements suggested by the unconscious.

If, at the beginning of my studies, I was interested in the analysis of the handwriting only to identify possible psychic disorders that could help to establish the credibility index of the testimony, later I realized that there were some small similarities which, in most cases, escaped a first analysis but, under more careful examination, appeared common in many of the abductees.

The explanation might seem trivial at first sight: the so-called abductees could all suffer from the same psychic disorder, which manifests itself by stimulating the writing hand to always execute the same symbolic-graphic forms.

However, all other aspects that could be linked to a possible psychological problem were absent and the subjects, upon careful behavioural examination, appeared completely normal.

It was therefore possible, in principle, to begin to suppose that those graphic signs were typical of the "abductee situation" and not attributable to more or less congenital brain diseases or malfunctions.

If I had been able to qualify those graphic symbols, *abduction* scholars would have another rapid diagnostic tool at their disposal, useful in establishing whether the subject in question had interacted strongly with a reality alien to our world.

PULVER'S CROSS OF SPACES (1921)

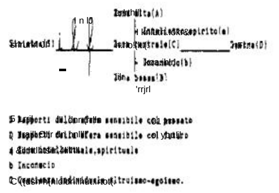
In 1921 Pulver, studying the handwriting of some children, noted that, if the graphic sign as a whole showed certain characteristics, it was important to establish whether these were to the right, to the left, above or below with respect to a central point taken as a reference.

Pulver did not realize, then, that his suggestion was something more that a simple intuition: in practice he argued that the graphic sign can be represented as an image, which is created by a symbolism that exists upstream and in turn built with the rules of the archetypes that are at the origin.

Thus Pulver, without realizing it, introduced the point of view according to which graphic symbolism should be observed as a consequence of an archetype and not as a simple drawing (http://www.psicologi-psicoterapeuti.it/rubri-che/ni .hp/ni d7etr.) htm http^//qei-inwind.libero.iL/analisidel- f ascr itLura/ _ eval ut jva./graph 7. htnl).

From an archetypal point of view, in fact, the high and the low would be associated with the sensations that the writer has of the high and the low, of the sky and the earth (or, better, of the underground).

Fig. 1 Schema del simbolismo grafico secondo Pulver



Those who like to linger in the upper part of writing is therefore identified as tending to think and, whoever lingers in the lower part, as tending to do. The relationships existing between the high and low areas of the writing will suggest if the subject acts without thinking or to think without acting, or to think and furthermore, it is worth implementing its own projects.

Neurolinguistic programming, which has always used the cross of spaces without knowing it of Pulver, identifies in the movement of the bulbs eyes looking upwards the sensation of the good, of the celestial, of the positive, while the downward movement associated with sadness, the underground, the negative, the disease.

Just take a simple example and think: "Ah, how wonderful that day was mountain!"

Or: "This time too I was wrong to act like this."

You will immediately notice that the eyeballs tend to move as I just said.

Let us now examine the archetypal timeline.

Pulver, as does pnL, identifies the past with the left hand of the writer -/ /www . graf service : ve and the future with the right (http : 1t /publ i/GRALPNL-RAPP. ncml). If a person is asked to identify three points on a horizontal line which respectively indicate Past, Present and Future, we will see, if the normal (that is, if the functions of the left lobe of the brain are not exchanged with those of the right), inexorably place the point representing the past on the left and on the right the one that represents the future.

This behavior is autonomic, simply because the hermetic language of our brain represents the past on the left and the future on the right, without us being in any way aware of it.

Consequently, writing can serve as an observatory of the unconscious lado-where the archetypes manifest themselves (http://rr .alfapi.com/imbasciati/quale-in-conscious.htm).

Premesso that there are different schools of graphology, which identify with other "schools r,nre "of thought" in which the graphic sign is analysed within nn) context of cultural education and life experience of the writer - or, il (()nrrlrio, regardless of any external interference (culture, personal history)

(the environment) - it must also be said that, for the purposes I initially set myself, I used this tool only on some secondary aspects of the research.

Giuseppe Cosco related some graphic signs with the possibility to be hypnotized http://guide.supereva.it/cgi-bin/senduf-cgi?id_ mg=626&banner=G . SB . CM . TRAFOLOGIA&ug=/grafologia_e_test &pg=surpassed&u d==http://www.geocities.com/Athens/Atlantis/3592/grafologia/grafoTo-gia.htm). I discovered that his work painted an extremely inaccurate picture and misleading: it suggested that those who undergo hypnosis have the classic signs of person with a very little present ego and, if you like, incapable of demonstrating strong personality, while showing the graphic symbolism that attests to a high suggestibility.

Previously I have already pointed out that the curve of suggestibility and that of hypnotizability actually have one thing in common and if anything, they have an opposite trend in relation to the age of the subjects placed under hypnosis.

After having gathered a lot of information and having worked for a long time to shed light on the matter on the aspects and validity of graphoanalysis, it becomes possible to verify with a certain degree of certainty the existence of some common graphical features in the writings of the Italian abductees and check whether these could be correlated with particular situations experienced archetypally by their unconscious.

INSIDE A GRAPHIC CONSTELLATION
THE SINGLE STARS SHINE

The first thing I observed together with some professional graphologists together I was working on a few years ago, was that if any of the subjects under examination showed a type of pathology, which seemed to amplify with experience dell'abduction.

This working hypothesis, never fully demonstrated, remains as such, and it is based on the considerations that it was possible to deduce by comparing some writings of abducted at pre-pubertal age with other products at later ages It seemed that ^advanced^. these people, after twelve to fifteen years of age, suffered a serious accentuation of some stresses (otherwise definable as latent), which appeared in the writings of the younger generation and were amplified enormously after particular experiences of abduction.

The maschi, for example, confirmed by recalling under hypnosis the collection of sperm or the first exogamous sexual intercourse with a creature that was certainly terrestrial it couldn't be said.

We were faced with something that had happened, something that caused dismay, that concerned the sexual organs and had been done against the will of the subject, rendered incapable of rebelling. This person, inside himself, unconsciously interpreted this situation by creating the image of a sexual violence that was not it was exactly that.

The writing, from that moment, was modified, the subject amplified the own phobias along with the uncertainty. The discomfort became more and more obvious and naturally tended to increase as the tempo passed.

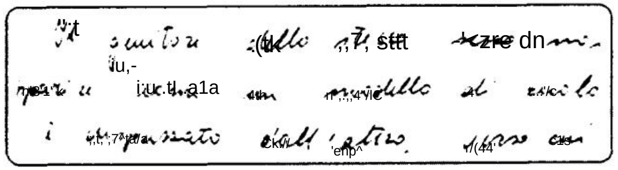
In this specific investigation I had to rely on few data, because I then abandoned it due to my detachment from the misfortune that had developed it; this created a void that was then only partially filled and only after a long time.

Those observations, however, were the starting point for many further careful studies. I checked, after having examined several different samples, I thought I could to identify, in the experiences of the abductees I studied, some extremely interesting ones that I would like to bring to the reader's attention.

All abductees obviously write completely differently from each other, manifesting one's true self with great force at an unconscious level. No one of them appears to be of weak character; on the contrary, they all possess a strong personality often characterized by poor spirituality and signs of materialism rather evident. So the complete opposite of what one might expect from an interpretation of the phenomenon based on a philosophy in the New Age. I found myself frequently having to deal with people who love money and carnality of life without at all believing that they have been elected by alien technological gods, nor that they can be defined as superior beings or, in any case, in some way chosen by the aliens.

Everyone was applying strong pressure on the paper, demonstrating a propensity rather high - sometimes exaggerated - to always tell the truth. In any case, none of them seemed to possess particular mediation skills and none of them could be or have been politicians. They were independent people, fundamentally convinced that there is something else beyond the values that are usually are taught when you are little. This something else could manifest itself under various guises, but it was a constant idea that religions, as they are presented, were not really a panacea for the soul.

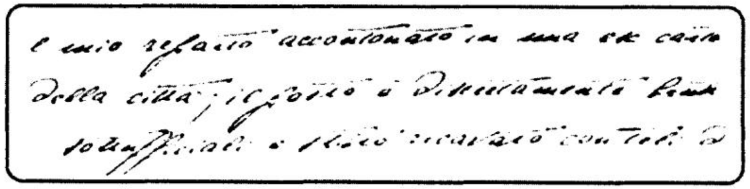
So here appears the first interesting graphic sign (some examples are were taken from the site http://www.ebasacra.com/aree-tematiche/grafologia/ approfondimenti.htm - in the image the eyelets of the "o" open on the left).



According to some graphologists, this constellation would be typical of those who they possess a sense of religiosity and mysticism, but also a tendency towards esotericism, an openness towards forgotten things and the search for a human identity that must be revised and that must refer not to the future, but to a past with which forgotten human experiences must be recovered. In almost all cases, from the conversations with these people, an opposite attitude emerged to the Catholic Church and to Catholicism in general, even if, with openings towards Christianity.

However, they were more willing to accept a philosophy of life like Buddhism, rather than the series of dogmas and mechanical rules dictated by m catholicism from the inquisition which is fashionable today in certain circles of our country.

But here comes a second satellite (in the image: the detached writing or fake letter separation).



Normally the letters that make up individual words are joined together, unless this is made impossible by the graphic model: for example a "t" cannot be attached to the following letter, because the horizontal line of the "t", if present, forces the writer to lift the pen from the paper.

Writing in which, within a single word, many letters are separated from each other, indicates a particular psychological situation of the writer. Proceeding from left to right when writing a word means, in fact, proceeding according to the arrow of time (at least for non-Arab-Oriental civilizations).

The central part of the handwriting represents one's SELF - "how one feels with ourselves" - and the detached letter simply indicates that the writer, while he draws a letter, he doesn't know who he will be in the next moment.

In other words, those who write "detached letter" have difficulties regarding to his own identity, in the sense that he is constantly trying to understand who he is actually.

A schizophrenic tends to write with separate letters but, in his handwriting, it can be easily notice a series of other satellites that are, instead, completely absent in that of the abductees: a classic example of the labor bus writing (in which the the writer continuously changes the direction of the pen and the pressure on the paper, even when these actions break out of the standard chart pattern), with accompany from satellites such as the confused and hard to read writing, the confusion in the spaces, the "s" shafts that manifest themselves with great variability in length and often they are rolled up on themselves or stretched out with propensity towards the top.

The detached letter writing fits well with the presence in the abductees' mind of alien memories, carrier memories and entity consciousness such as *anima, Spirit* and *mind* that continuously manifest their veiled presence, as I have already had occasion to describe.

In fact, those who were asked the question of the test: "Have you ever thought that you were not children of your parents?", or to the question: "Do you think you come from another planet?", or again: "Do you have memories of past lives?" they answered always affirmatively.

In many cases they write with a defined "detached letter" spelling, which must be examined with the aid of a magnifying glass to highlight small and almost imperceptible breaks between one letter and another within the same word.

Many of these subjects, in fact, begin to write in a fragmented form and, becoming conscient of the particularity of their own handwriting - in which the unconscious mirrors itself by continually confronting the alien world, attesting at least an Adherent way by producing inventions with a certain frequency graphics consisting in the introduction of attacks between letters where it would be impossible to have them.

Many other pre-abductees take refuge in block letters, a tendency in fact especially among young people. It is practically impossible for anyone attack the letters of this writing. From a graphological point of view it is interpreted as a desire to use a common graphic model so as not to break out so 's'ersi e one's personality, being almost totally anonymous, one avoids being recognized for what they really are.

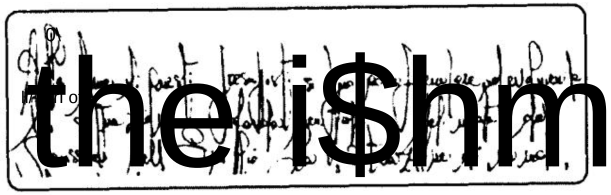
For those who write to the pr - , an anonymous handwriting is like the person who does not never question and, therefore, immediately gives the impression of mystify oneself: someone who seems like nobody, that is, a person who does not do to build trust in the interlocutor.

If the abductor writers were to resort to block letters in response to this need, he would not then feel the need to forcefully attach individual letters within the word. inventing absurd and new ways to do it. If the writer feels the need to connect the individual letters, this can only testify to an uneasiness in detaching them.

Q,rindi, in reality, who writes staccaro does not know who ie, sometimes, manifests the incapacities di know one's true nature.

Many abductees, before entering hypnosis, even believe they are aliens. while then, at the end of the session, they realize perfectly that they are totally conscious, having firmly regained their true identity.

And here is a satellite roll (in the picture the lower extensions overlapping the upper extensions of the line below).



Although rapid, this requires writing in such a way as to overlap the lines next to each other making reading more difficult.

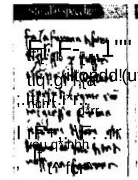
From a graphological point of view always indicates the presence of a serious discomfort, the cui cause seems to be attributable to confusion between doing and thinking, or rather, in this case, "between having thought and having done".

The writer does not appear capable, at a conscious level, of deciding whether what he believes ad seeing has been seen by him and he does not know whether he has actually carried out - or merely thought (i.e. dreamed) - the actions he believes he has carried out during an abduction experience.

Such indecision is absolutely in accordance with the experience of the abduction itself. in which the unconscious knows what really happened and the subconscious only suspects that something has happened, but it cannot mediate the signals emitted by the unconscious because these, under normal conditions, are not accessible to the conscious.

MIRROR WRITING

(http://xoomer.virgilio.it/pvbo/speculare.htm)



The vast majority of abductees are able to reflect in a mirror-like way as Leonardo did from Vinci, or to do it from right to left with the letters drawn backwards, so that the writing you will then have to be seen in the mirror to be able to be read in the traditional way.

This interesting feature is not linked to dysfunctions in the subjects taken under examination and not even to a malfunction of the connections between the right and left brain.

In fact, the Stroop test, which is used to highlight these very biorganic malfunctions, is easily passed by all abductees, including pure left-handed people.

Among the cases analyzed, I noticed a certain percentage of left-handedness braked.

The latter, occurring in the past, became ambidexterity over time because, in school, the left-handed person was forced to use the right by teachers of a certain type and generation. Now that forced correction it no longer applies, a significant percentage increase in this characteristic is noted compared to the past, as it - was present even a long time ago with the same frequency - had been highlighted once the mask imposed by an antiquated and ignorant society had been eliminated, in which the use of the hand left was even attributed to kinship with the devil.

What does graphology think about mirror writing?

Leonardo da Vinci, according to certain studies, presented one of the characteristics of the dyslexia: that is, considering the written word as a whole, a "figure" that he reproduced in a "specular" way with an inversion of space graphic, making a gesture that is physiologically natural for the left-handed person. The study and the commitment (and the necessary chronological rehabilitation) - as Leonardo demonstrates - would confirm the overlapping of dyslexic disorder, given that also Thomas Edison, Albert Einstein, Winston Churchill and Walt Disney were "affected" this peculiarity.

I believe that the context we are facing must be interpreted in in a very different way from the case of Leonardo.

The Stroop test (http://faculty.washington.edu/chudler/words.html) puts highlighted that the word is recognized as a graphic object by the left lobe, while the meaning it possesses would be identified and defined by that right. Read and recognize the meaning of the word is a work of the right-handed but the color represents a property of the object and up to the competence of of the left lobe. According to the principles that led to the development of this proof, the abductees saw the writing exclusively as a drawing (as it is assumed that Leonardo was there), they would not be able to successfully deal with the test in which you are asked to pronounce the name of the color you are wearing printed characters of a word whose meaning indicates a completely different one. In practice, the subject is asked to observe the word "green" written, for example, in the color "blue", pronouncing "blue" aloud: a dyslexic would pronounce the word "green", or would not know what to say.

Abductees have absolutely no problems of this kind. In my opinion, it is much more likely that the presence in the minds of abductees of a memory area with denied access - which can always be accessed through the application of hypnotic methods - allows the experiential contents of alien lives previously copied into that area to emerge in certain circumstances.

Now, it is precisely in that part of the brain that the ability to write backwards resides. When, by one of the fortuitous events listed above, access to that area of the brain happens to open, the abductee becomes capable of writing from right to left while his consciousness holds firm the idea of writing from left to right.

This results in an attempt at mediation that reverses the flow of the writing itself and, in the case in which it is not alien writing - but rather the usual one - the abductee's brain reinterprets it in a mirror form.

Second type smudges This name refers

to small areas, located in the upper part of the loops in the handwriting, where the ink becomes thicker. It is a point on which the subject, in tracing the word, lingers a moment longer than usual. The lingering of the pen produces a greater influx of ink in that point, making it appear thickened, like a "light dot".

The most important Italian graphologists agree in defining this "second type" smudge, attributing it to the tendency to emotional fatigue. Those who are under stress or, in any case, are particularly prone to neurosis, show this type of sign.

This is not a particularly identifying element: the handwritings I have analyzed in recent years, in fact, show it in a high percentage; it is certainly also determined, euphemistically speaking, by the so-called "wear and tear of modern life", but it probably manifests in a broader sense an internal discomfort both social and general.

From a gestural point of view, the person who is tracing a loop, or the upper return stroke of the letter "L", going back in space and therefore, archetypically, also in time, stops as if he does not want to look back, as if someone were telling him that there is no going back, as if he were thinking: "Now the past is gone and I have no time to reflect".

For this subject, one should not go back to question how the past was experienced, because this produces neurosis.

It cannot be excluded that, in the case of abductees, this characteristic is driven by two conflicting impulses.

The first: something inside them pushes them to investigate what actually happened during the unresolved *abductions* at a conscious level. The second: the desire to escape the very idea that the *abductions* are really part of their past.

TRANSFERENCE AND COUNTERTRANSFERENCE

This part is written for those who want to delve into the depths of the hypnological practice applied to the study of *abduction phenomena.*

In the years in which I studied the potential of the hypnotic method, I met many people who practiced hypnotherapy in various capacities. After reading several works on the subject and having done a long practical internship in Dr. Moretti's office in Genoa, I also worked in Rome in a team with Dr. Sferrazza. Although I read the first book on hypnosis about 40 years ago, moving from practice to grammar was not easy.

Hypnosis applied to the field of alien interference is, on the one hand, complicated by the fact that the hypnologist must monitor many factors in real time and, on the other hand, simplified by the fact that the abductees all tell the same thing.

This last aspect of the question facilitates, from a certain moment on, the formulation of questions to ask the abductee in a state of hypnosis; furthermore, on the one hand, it avoids influencing his answers and, on the other, it allows the construction of a set of questions that can be formulated in the same way every time.

In addition to this, using hypnosis only with abductees represents a notable advantage for non-experts, who - in principle - can afford not to know the entire case history of the psychic syndromes that characterize the human perceptive system.

Once the hypnologist knows about *abduction syndrome,* then, this should be enough.

We will see, however, that unfortunately this is often not the case!

As for the difficulties that the authentic therapist might have, instead, I must draw attention to the multi-disciplinarity of this practice. A normal hypnologist or a psychologist or any doctor cannot be able to obtain valid data from abductees in hypnosis, since they usually know nothing about the UFO problem and it is difficult to try to prepare people with a medical-scientific culture in this regard in a few hours. In fact, it takes many years to know the extremely complicated social, political, military and religious implications that can be hidden behind the UFO phenomenon and *abductions.*

It is not for nothing that the best researcher in this field, Bud Hopkins, is a painter and not a doctor.

John Mack himself, an American psychiatrist, when examining his abductees showed *new-age* attitudes that in my opinion should not appear. In short, therefore, even the best non-ufologist psychiatrist will end up conducting hypnosis using old tracks to investigate a phenomenon that science has not even recognized as real yet.

If the hypnosis is conducted by experts in the ufological field, there may be technical errors in the formulation of the questions, but not errors of substance: this is a real risk with non-ufological hypnologists.

To give an example, the ufologist may ask the subject under hypnosis the following incorrectly formulated question: "How many fingers does the alien in front of you have on its hands?"

The question is wrong because it tends to influence the subject, who will necessarily think he is dealing with an alien.

On the other hand, the non-ufologist hypnologist would never think of asking the abductee the number of fingers: he does not know that, depending on the answer, it is possible to know which of the many alien races present in the *abduction* phenomenon we are dealing with, so as to give a precise connotation to the experience recalled by the subject placed under hypnosis.

This cost Doctor Moretti a lot of time and energy because, when Valerio Lonzi (the first case I studied many years ago) was in hypnosis, he couldn't remember anything at all apart from a great light that had shone on him.

It took five or six hypnotic sessions to overcome the impasse. The breakthrough came when Moretti and I decided to work together on Lonzi. The first few times I had been absent and they had not been able to "get anything out of the hole", but when I arrived and we put Lonzi under hypnosis, Moretti handed me over the command of the operations and I simply asked Valerio, while he saw the usual light, to tell me where it came from and how he felt when he was immersed in it; I was looking for the bodily impressions that I had studied well in Hopkins' books. Moretti, however, because of his training, could not know them.

So in that case, as in some of the following ones, I used professional hypnologists to induce the hypnotic states, but the questions had to be asked by the ufologist, otherwise we wouldn't get anywhere.

After many years I understood a very simple thing: the practical hypnotic methodology is learned immediately, but to have the history of ufology in hand, it takes years. So it was easier for a ufologist to learn to use hypnotic techniques than for a hypnologist to become a ufologist.

At least that's what I thought then, not having paid attention to the real situation I found myself in.

I had not learned overnight, but rather over five years of training situations in which I had worked with various hypnologists and had compared myself on a theoretical level with many personalities.

As time went by, the number of requests for help or advice from me increased dramatically; therefore, it was necessary for someone else to begin working in the hypnotic field.

But who, and where?

In those years it seemed that no one could give me a hand. There were few hypnosis experts in Italy: they were paid handsomely and they didn't care about ufology.

On the other hand, the average cultural level of the Italian ufologist was that of middle school; moreover, those who chose this path were usually affected by personality disorders. Perhaps also for this reason he dedicated himself to the ufological problem: he tried to exorcise his own inabilities regarding the real world by building a fantastic universe in which only a few could, in some way, provide the much sought-after social recognition.

Ufologists were therefore a clan of desperate people who, rejected by society, had they built their own.

How could these people, burdened by latent and sometimes strong and serious mental disorders, try to resolve their existential problems with hypnosis?

of an abductee when they couldn't even realize the nature of their own problems?

The situation was desperate but, when I resigned from the CUN, I had free rein to act: many people learned about my work and offered to help.

So, over the years, I chose those who seemed psychologically well structured: people who knew who they were, people with specific knowledge in the field of NLP and Ericksonian hypnosis. Some, in addition to having an interdisciplinary cultural background, had also attended graphology schools. Finally, they were also ufologists.

For obvious privacy and airtight security reasons, none of them knew the other: the fear that someone was somehow colluding with the secret services had made me decidedly suspicious.

In any case, the work started at great speed: we were able to keep many abductees under constant control, directing our attention to almost all of them in a way that was quite satisfactory for them too.

The amount of data obtained in that first period was very considerable and of a good level. me, but a problem was lurking beneath the surface.

I began to notice, in fact, that after a certain period of time my young hypnologists, even professionals, changed mood. In the space of a few weeks they became mentally unstable and then they would end up in a series of crises that always and only led to one final result that was shocking to me: they began to think they were being abducted themselves!

This also happened to those who did not directly practice hypnosis but simply follow some cases with me.

What was happening? And, most importantly, why wasn't this happening to me?

The answer was banal and gravitated right before my eyes: hypnosis is a technique that works because there is a deep relationship between the hypnologist and the abductee. This interrelation, which Erickson calls *Rapport,* is the foundation of its success. Simply put, when practicing hypnosis, the operator puts into action a series of situations that tend to establish the deepest possible relationship with the subject to be examined, almost as if a situation were created in which only one entity exists, instead of two.

One of the techniques that are usually used in hypnosis, in fact, is called *tracing.* Tracing can be oral or gestural and allows you to establish a deep bond with the subject being examined simply by making the same gestures or emitting the same sounds. In this way, a sort of metacommunication is established that is managed at an unconscious level and has its foundations in the baggage of memories of early childhood.

It is even thought that the sounds perceived by the fetus during gestation, if reproduced learned in some way, can increase the level of the hypnotic state.

Therefore, thinking that one can obtain deep hypnosis without establishing *Rapport* is a pure chimera, contrary to what some psychiatrists claim, who affirm that the hypnologist, on an emotional level, should not be minimally involved.

But whoever thinks this way is not entirely wrong: as always, the truth lies somewhere in the middle.

What happens, or what can happen in hypnosis, is that the subject subjected to this practice sees in the hypnologist his savior, someone he can trust, someone to whom one can surrender oneself completely. This happens precisely because the hypnotic technique strongly requires it, otherwise it would not work: no one would open their unconscious to a stranger; moreover, to obtain reliable results, it is necessary to break down the defensive barrier of the EGO.

Therefore, the abductee transfers all his expectations onto the figure of the hypnologist who, if he does not realize it immediately, in an attempt to please him, ends up being completely swallowed up by the patient's desires. Furthermore, the personality of the abductee is always very strong and - if one is not careful - begins to prevail over that of the hypnologist, who begins to consider the abductee as something special and/or superior.

All this has a name - *transference* - and can seriously endanger the relationship between patient and hypnologist. The latter must be able to keep the emotionality of the abducted subject at a distance and must prevent him from discharging it in a liberating way on himself.

In a certain sense it is necessary to produce a delicate game of balances that only the ipnologist can handle: the abductee is unaware and unconscious in his hands.

If the game is not played skillfully, the strong personality of the abductees tends to coventrize that of the hypnologist by subjecting him to his own desires.

So there was this realization. But there was more.

By identifying with the abductee's problems and listening to his experiences with deep attention, the hypnologist tended to empathize with the tragedy, often unleashing his own ideas on the other person without realizing it.

So, I was in the presence of hypnotists who were convinced that the aliens were good, and who told the abductee to forget the bad scenes he had relived and to remember only the good ones.

He rebelled; he was asked to give up the vivid memory of his own kidnapping to give credence to an outsider's idea.

The patient, therefore, refused the medicine because he felt it was the wrong one. and the hypnologist lost the credibility necessary to carry on the *Rapport.*

In even more tragic situations, the hypnologist felt the abductee's problems so much his own and identified so much with his experiences that he believed himself to be an abductee: the transference and countertransference were complete.

The abductee and the hypnologist believed themselves to be one and the same and, above all, in the hypnologist the idea took shape, dictated by a process of cognitive dissonance, that the aliens who had abducted him were the good ones and that he was one of the chosen ones.

The hypnologist was the one who saved the abductee, especially if he was of the opposite sex, and came to assume the role of savior of humanity from the evil aliens.
The process of dualization of events took shape easily: since it was now known that there were good aliens, it was very likely that bad ones also existed.

The poor therapist found himself in the middle, as a safety barrier between the world of good and world of evil.

So I have witnessed situations in which, those in Italy who dealt with these things, built a sentimental relationship with the abductee. I have also seen experienced people begin to assume obsessive-compulsive paranoid attitudes and more, such as bizarre sexual behaviors, drug use, persecution mania.

As if all this were not enough, I found myself dealing with hypnotherapists who were actually abductees and who used the therapy to solve their own problems, not those of their patients.

These professionals tried to keep their problem hidden from others. causing significant damage to both the abductees and themselves.

One of these gentlemen is an American who recently came on a trip to Italy. His name is Derrel Sims and, on television (RAI-1), he publicly announced that all his research in the field of hypnology on abductees began with the need to understand what was happening to him; because he, the hypnologist, had also been abducted!

I consider this statement to be decidedly serious for the ethics of a serious professional, since, in my opinion, one cannot operate in the field of hypnosis on abductees if one is involved in the same unresolved problem.

I think Sims wasn't honest with himself: he clearly admitted that having used abductees to cure themselves, and this is unfair from a technical point of view, because it can only exacerbate the problems of those who turned to him and influence them with a strong countertransference.

Today there is a group of Italian psychologists who deal with *abduction;* they believe that Sims can easily continue to do what he does and they consider themselves honored to collaborate with him.

The difference between a psychotherapist and a ufologist who does hypnosis should be at least the ability of the former to recognize the transference to which both subjects - operator and patient - will always be subjected; the psychotherapist, in fact, should be able to recognize the fundamental elements when they present themselves in a pressing way.

Instead, it seems that neither the ufologist-hypnologist nor the psychotherapist-hypnologist are able to avoid such a trap, perhaps because the experiences that are recalled by the abductees have a formidable emotional content or perhaps because, nowadays, there are very few people who know how to do their job.

Let's take a very simple explanatory example: can you imagine an abductee hypnologist who has three types of alien interferences in his head (the "Lux" - body of light -, the "Six fingers", and: a nice "MAA" from Orange, for example), who tries to make the abductee understand in hypnosis what the aliens do while he is totally controlled by these three interferences?

Now that even John Mack, before dying, claimed on RAI-3 to have been abducted, it is clear why American psychiatry, in so many years of research, between real alien interference and processes of transference and countertransference, has never managed to get anywhere, if we exclude the pioneering works of Bud Hopkins.

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NLP TECHNIQUES FOR THE STUDY OF THE ABDUCTION PHENOMENON APPLIED TO THE HYPOTHESIS OF A TETRAHEDRAL UNIVERSE

PREMISE

During my studies related to the so-called ufology, I came across some phenomena that forced me to revise not only the idea of objective reality, but also that of objective virtuality. Furthermore, the application of some techniques of Neuro Linguistic Programming and regressive hypnosis led me to formulate a new hypothesis on human behavior linked not only to Darwinian mechanism, but also to an integrated vision between officially recognized science and paraphysics. I indicate with the term paraphysics something that is on the opposite side of physics and, for this reason, in open opposition to the latter, constituting itself as a counterpart.

If physics exists, paraphysics also exists, and if a physical phenomenon exists, its paraphysical opposite also exists for the simple reason that, if a truth exists, a lie must also exist, which is nothing other than the mirror image of the former.

The motivation that drove me to formulate a new approach to reality came from the need to fully understand how valid hypnotic techniques could be in the study of *abduction*- related phenomena and how true the reconstructions were that the brains of the abductees offered, almost on a silver platter, to the hypnologist.

So there were two aspects: one purely technical, the other purely methodological.

The first was the question of whether there were machines that could objectively measure the degree of truth that an abductee expressed under hypnosis during his tales.

The second represented the need to set up a methodological protocol that, regardless of the presence of the "measurement" of something, would allow obtaining results of a certain value.

"Certain value" is an expression that must be analyzed thoroughly and means "something that can be considered real within a certain range of probability" even if it has not been written in any treatise, has not been studied by anyone, is inconvenient for the current position of official science and, above all, is true even if it appears totally incredible.

In fact, 'incredible' does not mean 'non-believable', and it must be admitted that something, for example an event, can be totally incredible but equally completely true: the incredibleness of an event is not a good criterion for affirming that it does not exist.

Official science questions the presence of aurochs on our planet because it seems bizarre and incredible, if we admit the non-existence of a mathematical model capable of describing that phenomenon; but on the other hand it does not even have any mathematical model that explains why an electron, at a certain point, stops behaving like a particle to disguise itself as a wave.

Yet physicists believe in wave-particle duality.

It seems clear that the mental model used by physicists, if it is to be accepted in its entirety, must also be valid for uros; but this is not the case, and this leads to only two conclusions: either the model describing electrons is wrong, or uros exist.

By the term "model" I do not only mean the mathematical algorithm, but I refer to the way of thinking and reasoning of the official scientist who must always be able to use the same criteria, otherwise the world would be describable only with an unlimited series of exceptions and this would lead to the conclusion that physics, in reality, does not exist.

Instead, physics exists and we will soon realize that it is absolutely valid and will continue to be so even after I have given a new definition of the Universe.

But what does the Universe have to do with understanding some mental processes of the suffering from abduction syndrome ?

Ultimately, I was simply interested in understanding whether the abductees, under hypnosis, were telling the truth or lying; for this reason, there was no need to bother with physics.

Instead it was really necessary, because the first indispensable revision in cases like this concerns the functioning of the human brain and the relationship that exists between it and the surrounding reality. It would be like saying that, if you are studying the machine that makes observations, at the same time you have to take a look at the objects under observation to be sure that it is working well.

It is as if I took a photograph of a leaf and then looked at the photo with the original in front of me. If the photo is the same as the original, does this mean that the camera is working well? Or that I and the camera are making the same mistakes? Or that, in looking at the photograph, I am making an error that is opposite to that made by the camera, so much so that it compensates for it? Furthermore, if I were not making any mistakes in directly observing the leaf, would I have the same response that I get when looking at the photo of it?

These should not seem like absurd questions: scientists ask them. every day and materialists, in general, do it throughout their lives.

It is about applying a Popperian mental model, which uses human reason and, by exclusion, produces results that should provide the key to the description of the Universe.

Well, NLP deals with exactly this, only this, exclusively this. Its fundamental law, in fact, states that

THE MAP IS NOT THE TERRITORY.

What is meant by this statement?

It is understood that the territory represents a precise reality that, at a later stage, I will define as virtual but that, for simplicity, for now I will simply identify with Reality.

The person immersed in the territory gets an impression that may not be the right one because, through the senses, he perceives reality in a decidedly imprecise way. If I ask this person to draw reality, he will then trace a very personal copy that I will call a map.

The map, like a geographical map or a holographic image, *will represent* the territory but *will not be* the territory. The latter, in fact, appears immutable, while the map is absolutely modifiable - says NLP; just erase it and write over it.

Man, therefore, would have a completely personal vision of reality, that of a map that is somewhere in his brain and that can be modified.

This is the only real discovery of NLP: this is where all NLP begins and ends, there is absolutely nothing else behind it.

But an extremely important clarification must be made, otherwise we risk not understanding the true nature of the map.

In fact, it is not the map that can be modified, but the point of view that one has of it from time to time: the memory of a "territory", in its physicality, can never be modified.

The neurons responsible for examining the map are always the same and, above all, It should now be added that

THE BRAIN HAS A WRITE-ONLY HARD DISK.

I will also delve into this aspect that is little known to "brushers" in general, but it goes without saying that the only possibility of modifying a memory in its physicality is to alter the chemical response of the neurons. This, however, is not possible, so to remove a memory you are forced to intervene by burning the neurons themselves, that is, to destroy the brain in the area dedicated to the memory in question without obtaining any possibility of altering (overwriting something else) the message contained therein.

But then what is to be understood when NLP claims that the map can be will it be modified?

It is simply meant that information can be added to the map. which will allow, when revisited, to interpret it differently.

Add data, therefore; *do not* remove or modify something already acquired.

What has just been asserted is easy to demonstrate: the brain continuously performs you this work.

Let's take the memory of an episode in our life that has a certain drama and remember the anger we felt, for example, when that time we were locked out of the house and we had to call the firefighters, who had to break down the door to let us back in. Anger and a sense of impotence for not being able to enter our house with all the things we had to do... it had to happen right at that moment!

When, after twenty years, we tell this episode to our friends, we even laugh and, strangely, we conclude by saying: "At the time I wasn't laughing at all, but a lot of time has passed and now the scene even seems funny to me."

Here we have unknowingly modified the map of the event; but this change, which allows us to experience the same episode in a decidedly different way, more positive than the first time, it contains additional information that we did not have at the time.

The most important thing is to know that the story ended well and that It allows us to relive the event with greater serenity.

So it is not the map that changes, but a series of our experiences - in turn stored in another area of the brain - which are used to reread the map: for this reason an event does not always seem the same to us during the various recollections that we make of it throughout our lives.

It is therefore the experiences, and therefore the new notions and new inputs, that allow us to read the map, which, in itself, would appear almost meaningless.

In practice the "map" is the set of data, while the experiences are 0 software used to interpret them.

NLP does not change the memory (the map) - it will remain indelible forever - but it modifies the understanding to the point of altering its primary meaning.

I often compare the human brain to a computer, because

THE BRAIN ACTS LIKE A COMPUTER.

I will start from this last observation because knowing how the brain works allows it to work correctly. I mean, if NLP "modifying the reading of the map" can lead a person to heal from panic attacks and unconscious phobias, it can also make them regain the memory of a UFO event hidden in some area of memory and correctly evaluate its degree of reality.

THE MECHANICAL BRAIN

What the human brain is and how it works, no one knows yet.

There are many theories - it is more correct to call them hypotheses - which state that it is a kind of machine designed to perform only biological operations, like any other organ in the body.

There are those, however, who enrich this purely mechanistic vision by arguing that Reason would consist not only in the capacity of some mental processes to do their job, but would also be composed of the *will* to carry it out.

And the latter, then... where would it reside?

Many answer: "in a particular area of the human brain itself."

Others speak of something outside the brain, calling it *"Mind";* they answer that the brain is a machine that carries out the orders of the Mind, which is precisely the ordering and ordering.

Esoteric schools indicate that the Mind is something that works thanks to a superior will external to the brain, while Freudian psychologists consider it a real specialized area of the brain itself. So there is a lot of confusion...

Let's try to dispel it.

The main bibliographical notes on this subject, skillfully treated by Astro Calisi, are listed here and briefly commented:

GERALD EDELMAN

Main representative of the so-called *neural Darwinism,* a concept according to which the brain develops following the interaction of the organism with the environment through a mechanism that closely resembles *selection* . Darwinian.

DANIEL DENNET

A staunch supporter of the *functional* analogy between the brain and a computer, he tends to downplay the importance of subjective content , placing the emphasis instead on the actual processes that take place in the brain.

MARVIN MINSKY

Considered one of the fathers *of artificial intelligence,* he proposes a model of the mind made up of a large number of specialized "agents" that cooperate with each other.

ANTONIO DAMASIO

Portuguese neuroscientist who criticizes the *rationality* attributed to our choices. Starting from the observation of clinical cases, he proposes a model according to which *emotions* and *feelings* constitute a sort of shortened path in many of Man's decision-making processes.

THOMAS NAGEL

Philosopher best known for his essay *What It's Like to Be a Bat?,* in which he criticizes reductionist claims to reduce mental states to objectively detectable processes within the brain.

JOHN ECCLES

Modern representative of the *mind-body dualism* revisited in the light of mecquantum mechanics.

ROGER PENROSE Starting

from the observation that some operations performed by the human mind cannot be traced back to *computation,* he denies any possibility of reproducing mental capacities through an electronic computer, and furthermore hypothesizes the possibility of explaining conscious phenomena within a theory that unifies relativity with quantum mechanics.

JOHN SEARLE He

strongly criticizes the *computational* model of the human mind, highlighting the substantial difference between the mechanical execution of operations based on a program (computer) and the authentic understanding of what one is doing (human mind).

RICHARD RORTY

A philosopher from the *analytical field,* he criticizes the notion of *the irreducibility* of consciousness by arguing that the very concept of "mind" is destined to disappear as knowledge of concrete cerebral processes progresses.

HILARY PUTNAM

After an initial adherence *to functionalism,* he later took its dirooms arriving at recognizing an autonomous dimension to *mental states.*

PAUL CHURCHLAND

One of the main supporters of the so-called "eliminative materialism", according to which mental contents and states are completely reducible to the sphere of physical phenomena.

Churchland rejects the *computational* model of the mind characterized by *serial* functioning , proposing instead a paradigm based on *connectionism* (see *wall networks),* which more adequately represents the way the brain operates (execution of multiple tasks *in parallel).*

JERRY FODOR

He opposes the analogy between mind and computer, proposing a *modular* model of the mind according to which it would be made up of *modules* that act in a substantially autonomous way, without being influenced by the general state of the system.

Here, from this interesting bibliography, appears the idea that, for some authors, there would not be much difference between computers and brains. It is immediately clear to me that it is almost impossible to get out of *this impasse,* unless I start all over again and use in part my many years of experience in the field of regressive hypnosis and neurolinguistic programming applied to the *abduction problem.*

SUPERSPIN HYPOTHESIS, OR LET'S RE-EXAMINE THE "TERRITORY" OF NLP

The hypothesis arises from the idea that there is some truth in all the theories exposed above and from the belief that there is a real dichotomy between mind and brain, deeper than in any theory exposed, while remaining far from the *New-Age* visions that are now in fashion.

As I said before, I believe that the human body, of which the brain is certainly a part, is in reality only one of the four main constituents of Man and that it is made up of a Body, a Spirit, a Mind and a Soul.

These four parts are neither abstract nor ethereal, but "almost entirely" material-mathematically describable through appropriate algorithms.

On the other hand, I do not deny that some scholars of Eastern esotericism have convinced me that many of the aspects I will describe are in accordance with ancient ways of conceiving Man, those in force when reason still had the upper hand on perception dictated by sensations.

The idea that there is a Soul and a Spirit, as well as a Mind, must be taken into consideration: not realizing the existence of these components would inevitably lead to perceiving the Universe incorrectly.

As I said before, we need to check the territory to see if the map supports it.

describes quite realistically. Being formed by the entire Universe, and being the instrument for building the map represented by the human Mind in a broad sense, it seemed absurd to me not to take into consideration Mind, Spirit and Soul just because materialist physicists say that the Soul does not exist because it is not measurable.

It is precisely a physicist who is out of the chorus who admits the existence of the Soul in his recent article published on the Internet: *Mind and brain: a scientific discussion that leads to the existence of the Soul* (Marco Biagini, PhD in Solid State Physics — *http:// members.xoom. Virgilio.it/ fedeescienza/ discu-sitnf).*

Biagini claims that:

The laws of physics determine what types of processes occur in physical reality; excluding nuclear and subnuclear reactions, which certainly do not occur in the brain, the only possible processes are the movement of particles and the exchange of energy between particles (particle collisions) and between particles and the electromagnetic field (photon emission or absorption). The only possible physical processes are determined by a mathematical operator called the "Hamiltonian," which also determines what the only types of energy exist in physical reality.
The Hamiltonian is, in fact, constituted by the sum of some terms, each of which determines a type of energy, such as the kinetic energy of the electron or the energy of the photon. To have other processes or other types of energy it is necessary to add other terms to the Hamiltonian, thus altering the equations of physics, and consequently all their solutions. In conclusion, the laws of physics deny the basic hypothesis of materialism according to which psychic life is generated by cerebral processes. The laws of physics do not allow us to explain, nor to justify, not even in principle or conceptually, the existence of psychic life, not even the existence of the most banal sensation.

In the article, Biagini supports some theses with which I do not entirely agree.
do, then concludes in this way:

The laws of quantum electrodynamics can therefore be considered the first principles that determine all molecular and biological processes. The point is that these principles provide, at least in principle, a consistent mechanistic explanation of all molecular and biological processes, but they do not explain, even in principle, the existence of psychic life. The laws of physics thus disprove the basic hypothesis of materialism, according to which psychic life would be generated by biological or cerebral processes. Psychic life (sensations, emotions, thoughts, etc.) transcends the laws of physics and therefore the cause of the existence of psychic life cannot be identified with the brain; psychic life necessarily originates from a non-physical/non-biological, i.e. supernatural, component: the psyche or Soul. There are therefore two distinct realities: physical reality, i.e. the universe, which has an intrinsically mathematical structure (the laws of physics) that determines every physical, chemical or biological process; the psychic reality that transcends these laws, and, consequently, transcends physical reality.

The scientist cannot give a conclusive explanation, but he knows that there is certainly something that drives - and I say *something that represents* - the creative will and creative thinking and manifests itself through brain activity.

In addition to what I have just said, as a teacher of organic chemistry I have often wondered what gives life to raw matter. I wondered, like many of my students, what life really was.

At university there is no answer to this question, or rather there is a series of vague speeches from which it is immediately clear that no one understood anything.
When we study the mutations of the human body, we start from the infinitely small to arrive at extremely complicated systems that we define as evolved, but the real reason for evolution escapes any connotation.

Yes, it is true that evolutionists claim that it is evolution, but they should know that this, to use the words of Ilja Prigogine - Nobel Prize winner in Chemistry for his studies on irreversible processes - seems to take charge of counter-thermodynamic processes.

Simply put, there is apparently no reason why a living being should be born.

Death is an exothermic and in any case non-spontaneous process, but birth - being endothermic - is certainly not a spontaneous process.

So why are we born?
When does human tissue become alive?
When do two cells join together? Before or after the beginning of life?
What is the beginning of life? What is that something that, at a certain point, makes the difference? A molecule is just a molecule: when does it become alive?
My answer, also derived from the analysis of the results obtained by the abductees in a regressive hypnosis environment, is the following: in addition to the body, there is something else in which the information of life resides. This something is the will to live, therefore a sentient essence with self-consciousness that escapes the measurements of the physical.

And this something perhaps has to do with the Soul of Jung, Hillman, Plato and Plotinus, hidden for millennia from the perception of the left lobe of our brain.

The SuperSpin Theory perfectly explains the existence of this and other entities that constitute the human body - such as the Mind and the Spirit - and also allows us to conceive why physics cannot study, with its Hamiltonians, any of these three parts. The reason is simple:

THE AXIS OF CONSCIOUSNESS IS REAL, WHILE ALGORITHMS ARE VIRTUAL LIKE THE THINGS THEY DESCRIBE, NAMELY SPACE, TIME AND ENERGY.

REALITY AND FREE WILL: THE TERRITORY OF NLP

In *new-age* circles , today as yesterday, there is discussion about the possibility that the Universe in which we live is a great machine in which someone has inserted us as pawns in a three-dimensional game that seems real but, in truth, is nothing more than a great video game in which the player is God and we are unconscious pawns in what happens to us, but endowed with a certain freedom of action.

Is the Universe therefore an immense, totally virtual, i.e. fake hologram?
Does free will really exist?
Do we live in a random or causal Universe?
Is there a real cause and effect relationship?
Do the laws of physics really exist?

As you can see, there are many questions and, if we could answer at least some of them, we would certainly know more about that big box - the uni-verse - that contains us.

Many speculations have been made on these subjects, but it is not the *new-age* that first asked these questions, but the physicists; even those of the latest generation.

First of all, let's ask ourselves if the things that happen are predictable, have already been predicted, or are simply the result of chance determined by multiple variables. The question must be asked to know if everything we do is the result of our will, or is dictated by a Universal Program in which we are only *sprites* that move according to infinite *sub-routines.*

Two points that meet in space can decide to do otherwise too if there are laws of physics that describe the laws of motion in detail?

If precise physical laws governed everything that moves in our universe, then there would be no free will, for example, regarding our own movement.

Such laws, in fact, would be precise and inviolable and would direct our body in certain directions: therefore our will would not be truly "ours", but would be the product of a series of rules written upstream, which we would be obliged to respect at every moment of our existence.

So if we fall in love... is it our will that decides it, or a series of rules - laws of physics - that establish that at that moment in our life we must fall in love with a specific person?

Let's think about the simple movement of two points in space. We will see soon which will be very useful to our reasoning.

There are at least three types of physics and today, in a historical moment in which the science seeks total unification, they seem decidedly too many.

These three physics, based on three different types of laws, are also characterized by drawn from different philosophies, different visions and different understandings of the Universe.

1. For classical physics, the Universe is described by equally classical laws: there is no free will because the movement of the two points is described by the laws of motion, which will tell us precisely, even a million years in advance, that they will meet in a certain place and at a certain time.

2. In quantum physics, things are very different: there is no energy *continuum ,* but a series of energy "steps". In this physics, first of all, time does not exist - in the sense that it does not come into play in the formulas that describe what happens: everything that happens occurs at zero time. The formulas are obviously different from those of classical physics, but here free will is partly, and only partly, obscured by the fact that it is not possible to establish whether something will actually happen. Instead, it is said that there is a certain probability that it will happen. This probability is expressed by a curve - called Gaussian - which has the shape of a bell. Where the curve is higher, there is a greater probability that an event will occur. Therefore, even if we know that our two points exist and even if we know their energies, we cannot precisely establish their laws of motion. Perhaps for quantum physics there is a sort of partial free will?

3. Finally, for relativistic physics, space and time are constantly changing, causing the rules that establish how to calculate the results to fluctuate. Therefore, if to someone the two points might seem already united in the final clash, for someone else, placed in another place, they might have yet to meet.

But then did the event happen or not?

The difference between these three approaches is that for the first - classical physics - both the observable and the observer are linked together invariably over time. In this case, the first point knows exactly what the second will do and vice versa; in a way, the two points are self-referential and free will does not exist.

In the second case - quantum physics - the first point, not knowing time, does not know for sure what will happen to the other point: there is a kind of free will.

In the third case - relativistic physics - it is true that the first point sees the second differently (relativistically) as if a distorting lens altered its image, but it is aware of this and also knows that it does not have to take the ghost of the second point into consideration. Furthermore, it knows perfectly well the laws that govern the variability and inadequacy of its own observations and is therefore equally able to predict what the future will bring: in this case too, free will does not exist.

New quantum theories predict that not only energy, but also space and time are quantized. The uncertainty on three descriptive axes of the Universe would seem, at first glance, to increase the possibility that, despite the existence of laws of physics, we cannot know the final result of the equations and we can, in some way, argue that this happens because humanity is not tied to formulas, but can discern and therefore manifest its own free will.

What happens in the quantum field is that, for example, in the world of subatomic particles there is still a probability that a phenomenon will happen and, Even if there is no certainty, there is a certain indication; as if the Universe were saying: "You can do whatever you want, but I advise you to do it this way."

If, in quantum physics, a microevent has these characteristics, a succession of microevents builds a macroevent whose probability of happening depends on the probability of each component microevent. For a macroevent, in the end, the probability of happening could be different from zero.

It is also noted that the laws of physics seem to change as a function of what which must be calculated.

Quantum physics is certainly very strange, but it is certainly a reality, just as relativistic physics is; however, while the former establishes that there is an active influence between the observer and the observable, for the latter there is no interaction. For quantum physics, there is a kind of reciprocal influence between the two: the observable knows when it is under control and, consequently, tends to behave differently than it would if it were not observed.

It is an aspect that seems incredible but, in fact, it is a reality.

So, both on the part of the observer and the observable, there would exist a power decision-making regarding the behavior to adopt?

Old-school quantum physicists argue that this is the result of the so-called Heisenberg Uncertainty Principle, which states that if you know the energy of something, you cannot know its position. And vice versa. It is an indeterminacy of the wave-particle dualism, according to which matter, for some rather obscure reason, does have a wave nature, but sometimes behaves like a wave and sometimes like a particle proper.

In fact, some have begun to suspect that it is the observer himself who chooses how to behave: he could interact with the Universe and decide, unconsciously, whether he wants to see the observable in the form of a wave or a particle. This would result in the intervention of the *will* of the observer in modifying the Universe that surrounds him to create what he wants, a virtual reality of which he himself would be the builder. *This implies Self-Awareness on the part of the observer.*

Modern physicists call this new concept in a very scientific way, they give it the name of "hidden parameter": something that binds the observer and the observable inextricably even at infinite distance, so that one always knows what the other is doing and can not so much "decide" how to behave, but be physically led to act in a certain way.

So the difference between old-school quantum physicists and those belonging to more *pro-New Age* currents lies precisely here: the former are fundamentally determinist, the latter could be defined as holistic.

THE ODDITIES OF PHOTONS AND THEIR FREE WILL

Let us then analyze more deeply some aspects of quantum physics; if we want to know if we are truly endowed with free will, we must make this effort.

In the language of quantum mechanics it is said that, at the moment of measurement, the state "collapses" into one of the many potential "eigenstates" with a defined "eigenvalue". (The *eigenstates* are those particular *states* that exist *objectively* in reality.

physics. The other *states,* however, are *superpositions* of eigenstates and, as such, have no objective correspondence in physical reality even though they perfectly describe the quantum system under examination.

Heisenberg, in 1927, with his *Uncertainty Principle* also stated that, if we measure the position of a particle with great precision, we will have a certain uncertainty about its velocity and vice versa, and this is due to the fact that the "eigenstate" of the position does not also represent the "eigenstate" of the velocity because, with respect to the eigenvalues of the velocity, it is in a *state of superposition.*

Simply put, on the one hand holistic physicists said that the observer was able to influence the physical phenomenon (non-objective state), while on the other hand classical quantum physicists said that the observable existed as it was (objective state) independently of the existence of the observer.

For example, could one know whether an electron is a wave or a particle?

Here is the "Copenhagen" interpretation:

It is true that quantum reality exists in an indefinite and "non-objective" state, but this does not mean that the figure of a conscious observer is necessary: it is sufficient that an 'irreversible thermodynamic reaction' occurs for the non-objective state to become an objective state: for example, an electron, in order to be detected in a detector, must have an 'irreversible thermodynamic reaction' with the detector itself, and this reaction is sufficient to reveal it in the 'objective world' of classical physics, without the need for a conscious subject to notice it.

These were the words used by physicist Fabrizio Coppola a few years ago in his book *Hypotheses on Reality.* He meant to say that, before the interaction that leads the observable to interact irreversibly with the observer, we do not know what we are measuring; the observable defines its nature only after the measurement or after an irreversible interaction (the measurement is an irreversible interaction).

But alas, recently the group of R. Chiao, of the University of Berkeley, has demonstrated that the "collapse of the wave function" is not necessarily an irreversible process, blowing up the interpretation that the physicists of Copenhagen had devised many years before (fig. 32).

FOX HUNTING WITH PHOTONS

If you shoot a bunch of photons at a target made of a mask with two small holes, some photons will pass through one hole and some through the other, but what you see behind the mask, on the real target, is an interference pattern, which shows that the photons behaved like waves and not like particles.

No big deal, this means that photons are waves.

However, if you shoot a single photon at the mask, the interference pattern is still present on the target, as if the photon had passed through both holes at the same time.

No big deal, in this case we say that the wave associated with the photon has a certain probability of passing through one hole or the other; therefore, if the photon is a wave, even a single photon will have a 50% chance of passing through both holes. If, however, the photon is stopped with a detector before it has passed through the mask, it appears as a particle.

Strange but still explainable, the detector interacted irreversibly with the photon altering its real image.

But then why doesn't the target behind the mask do the same?

Perhaps the photon passed through the mask, which interacted with the photon. same making it behave like a wave.

So before passing through the mask the photon is a particle and after a wave?

Well, let's put a photon detector after the mask, so we should detect treat the photon as a wave and still see the interference patterns.

No way: this time the photon passes through the mask, behaves like a particle and not only does it not create interference patterns, but it also passes through only one hole and not both: the photon seems to decide to behave like a particle if a detector is placed, but if one is not placed it behaves like a wave.

Not only that: if you place the detector immediately behind the right hole, the photon will only pass through the right hole, and if you move the detector to the left, the photon will know exactly where the detector has been moved and will pass through the left hole.

HELPOOOO! Can photons read minds?

No, sir: "Knowledge of a system alters its physical state," says Coppola again.

The Universe would then be an abstraction that becomes real as soon as one perceives it; but, depending on what one wants to see, it will manifest itself in precisely that way, and precisely in that way it will become real.

After all, the proverb "Everyone finds what they are looking for" would be a good desummary of what has been said so far.

Do you want to see an electron as a particle? Put yourself in the conditions of knowledge according to which it will behave that way. Do you want to see an electron as a wave? Change your conditions of knowledge.

So, depending on your awareness of the Universe, it will appear differently to you: the interaction between the brain and the rest represents 0 hidden parameter of physics.

It is therefore this hidden parameter that must be taken into account.

This is why I decided to add an axis, that of Consciousness, to the three axes of Space, Time and Energy that characterize the old SuperSpin Theory, to give rise to a more modern hypothesis in which Man becomes composed of four specific components already widely described by the ancients: the physical Body, the Mind, the Soul and the Spirit, this time geometrically well defined and therefore, if desired, also mathematically determinable.

THE HUMAN BRAIN AS A SUPERCONDUCTOR

Let's proceed in order: what seems fundamental is the knowledge of the Uni-verse, which is no longer expressed through physical formulas, but rather through a sort of Self-Awareness.

Having an understanding of a phenomenon would allow us to see it with our own eyes exactly as our Consciousness says. We can have the impression that an electron is a particle if we look for it as such because we are convinced that it is a particle, but if we see it and feel it as a wave, it will appear to us as a wave.

We could then also say that we can see an electron as a butterfly: we would just need to be convinced that it is a butterfly, design an experiment that highlights its appropriate characteristics and be sure that the electron would assume the desired characteristics.

Making this statement, however, also implies the declaration that it is not so much the electron that presents itself differently, but rather our awareness of the electron that allows us to highlight only some aspects of it at a time.
Going further, we could say that our mind is able to relate to the Universe by modifying some of its parameters, in order to "construct" the external aspect of what we want to observe and describe.

We would be, therefore, the partial builders of our daily reality.

A pre-existing reality would exist in any case and would always follow a path of least energy cost (a minimal Rosen-Einstein folding of space-time, according to relativistic physics), but we could interact with this lower-energy reality by modifying it at will, provided that we were able to intervene on the physical parameters that characterize it.

This would provide an explanation for some aspects of reality linked to those forces, erroneously classified as paranormal, which are instead only correlated with the famous hidden parameters of quantum physics.

Lifting a book without touching it, bending a spoon without apparent interaction, having forms of precognition would be manifestations of the alteration of the low-energy parameters of the Universe that surrounds us.

To do this, the brain should be able to interact with the physical parameters that locally describe the Universe; that is, it should be a kind of sensor (and this has already been demonstrated) capable of acting as a biological superconductor at room temperature.

GIVE ME TWO POINTS AND I WILL LIFT THE UNIVERSE

Let us now return to the two points of space-time that collide: the collision is predictable to a certain extent only if the observer does not intervene. If he intervenes, he can do so in a *weak* way through the simple observation of the phenomenon itself, or in a *strong* way if he is able to alter the thermodynamically minimized parameters of the Universe.

By intervening in a weak way, one alters the parameters only slightly and unconsciously, giving rise to Heisenberg's uncertainty principle and to everything that is described in terms of probability that the two points will meet; trying to heavily vary the minimum energy characteristics of the Universe, on the other hand, means imposing one's will on whether the event actually happens or not.

So exercising free will in this context would also be physically possible.

Two points that are about to meet represent, for quantum physics, eigenstates characterized by precise eigenvalues. These two eigenvalues will have energetic, spatial and temporal components in a Universe in which these quantities appear totally quantizable. And, once the two points have joined in a single place, it is evident that in that place and at that instant they should have acquired the same eigenvalues.

There would no longer be any differentiation between the two points, because they would be characterized by identical eigenstates. The two points, degenerate an instant before (two identical wave functions, but with different potential energy values, are said to be degenerate), would be, an instant after the collision, the same thing. After the collision, there would no longer be any trace of the fact that two points that were about to meet existed before. The event would have "devoured" its entire history, modifying all the parameters linked to times and places.

In other words, before the event the reality that existed was another, and to change events means modifying objective reality.

While those who witnessed the event from the outside "remember" that two points existed before, and that then one of the two disappeared, for the two points there is no memory of what they were before: therefore objective reality depends on the point of observation; not, as Einstein says, because of relativistic phenomena, but rather because of *different awareness of the phenomenon.*

The experiment could be performed with two bosons (subatomic particles characterized by non-odd spin values), which would represent the two points of the experiment.

CONSCIOUSNESS FEELS REALITY DIFFERENTLY DEPENDING ON HIS DEGREE OF AWARENESS

According to some people, our brain is the organ capable of interacting with reality, on the one hand because of the different level of consciousness that each person has, on the other because of the ability to alter its various parameters.

The technique to be used would be the one described by the master Yogi Maharishi Mahesh and identified with the acronym MT (Transcendental Meditation). Maharishi, a graduate in physics, was the first to propose the intervention of consciousness as an additional and necessary parameter to the theory of the unification of forces that physicists have been seeking for years.

In fact, in this regard many repeatable and measurable results have been obtained by the Maharishi school. The so-called "Maharishi effect" consists of a

a group of people who, in transcendental meditation, direct their thoughts in a particular direction.

The measurements of a predominantly statistical nature carried out after the meditations would seem to show significant modifications in some parameters of objective reality.

According to this scholar, the human brain would be able to counteract electromagnetic fields (and in my opinion also gravitational ones), cancelling some of their harmful effects and helping human beings to live in harmony with the Cosmos.

Scientific confirmation in favor of this concept has been obtained in some

recent experiments, in which an influence of human awareness on physical devices has been verified (experiments conducted by PEAR, Princeton Engineering Anomalies Research, Scientific Studies of Consciousness-Related Physical Phenomena).

It should not be thought, therefore, that Man is able to construct a Universe of his own at will, but that, according to this approach, he is able to modify more or less locally the Universe in which he is, in proportion to the quantity of Maharishi effect that he is able to produce with his brain alone or by putting many of them together.

The Maharishi Effect, in fact, appears to be a function of the square of the number of minds participating in TM (Transcendental Meditation).

SUPERSPIN IN ITS GENERAL VERSION

A few years ago I devoted myself to formulating a working hypothesis that would build a new physics on the basis of innovative parameters. Thus was born the Super-Spin Hypothesis, whose first restricted structuring was the result of collaboration with engineer Alfredo Magenta and was subsequently revised by engineer Luciano Pederzoli. In that hypothesis it was argued that the Universe could be described by three orthogonal descriptors, which were Space, Time and Potential Energy. In this environment, any point in the Universe could be defined by a mathematical operator called rotation.

In that Triassic system, each principal axis was divided into three secondary ones which were in turn orthogonal to each other, which identified three directions (rotational versors): in this way three spatial dimensions were obtained, but also three temporal and three energetic ones. In this Universe, therefore, a point was defined by characterizing it with a single mathematical operator, the rotation operator.

The rotation operator, just like the addition, subtraction, multiplication and division operators, allowed us to define any point in the Universe in the form of a magnetic, electric and gravitational field, thus unifying current forces and physics.

In simple terms, it was said that any point in the set of points that constitute the universal field was characterized by a rotation, a vector and a versor (the vector is the length of the arrow that in physics represents the size of the vector effect, while the versor represents the direction in which the arrow is pointed). If a point rotated on the Energy axis, it manifested itself as an apparent mass; if it rotated along the Space axis, it manifested itself as an apparent electric field and, finally, if it rotated along the Time axis, it manifested itself as an apparent magnetic field (virtual, I would later say).

Conservation of spin and some laws of geometry governed everything. Finally, if a point in the Universe did not rotate, it still existed but was not visible: that is, it was transparent as if it did not exist.

The law that governed SuperSpin was therefore the following: if a mathematical operator acts on a point (quantum physicists would have said *on a wave function),* then that point in the Universe is visible (and appears in the form of electric, magnetic or gravitational fields), but if the point in the Universe does not rotate, it remains invisible.

At that time, some equations were hypothesized that described the Universe. in every detail.

The hypothesis, in some cases, had aroused the interest of physicists; in others it had been con-considered the fruit of total madness.

The first difficulties, not such as to discourage and mainly due to problems of language and misunderstandings created by the ignorance of those who know physics but not their own limits, had meant that the hypothesis was parked on some Internet sites awaiting future improvements.

During this period I had become increasingly actively interested in the problem of abductees.

The use of Neuro Linguistic Programming techniques and regressive hypnosis had allowed me to positively evaluate the *abduction* phenomenon which, in about seventeen years of studies, had revealed itself to me as completely real.

While practicing hypnosis on a group of over two hundred abductees, I was able to notice from the beginning how, in some of them, a process of "Essence Ungluing" was manifesting itself.

The abductee not only sometimes acquired different personalities, both terrestrial and alien, but could also show awareness of decidedly different "Beings".

In particular, these "Essences" were not familiar with the temporal dimension, they called themselves "Matrices of points of light" and said they "lived between one time and another".

Quantum-wise, this all made sense.

These "Essences" called themselves "Souls" and the description they made of the human beings was always the same.

Continuing my experiments for a long time I came to the conclusion that I still maintain: Man is composed of four fundamental components - the Body, the Mind, the Soul and the Spirit.

I soon acquired the ability to isolate the individual components of an abductee in hypnosis and to question them individually. Not only that, I was also able to put each component into a hypnotic state by degenerating (isolating) it from the overall context.

I realized that I was at a decisive moment: I had perhaps discovered the true human nature?

Since this is a multidisciplinary research, I turned to history and ancient legends. Not only that, I also devoted my attention to what today are identified as the esoteric aspects of our Universe.

Classical physics would be horrified: consider the statements of the Sumerians, the Egyptians, the American Indians and the Celts.

Everyone said that the human being is made up of four things:

The Body, called Kha by the Egyptians.
The Mind, called Ka by the Egyptians.
The Spirit, called Akh by the Egyptians.
The Soul, identified by the Egyptians as Ba.

Regardless of the information on the *abduction problem,* I was able to construct a new hypothesis of the structure of the Universe; strangely enough, it was the same one that came from Maharishi's idea, but to make things work, an axis had to be added to the SuperSpin: that of Consciousness.

This axis was placed between the other three already existing ones, in order to construct a real tetrahedron at the centre of which was the origin of the UNIVERSE, from which the axes of Space, Time, Energy and Consciousness departed.

In fact, the axis of Consciousness did not conflict with the narrow SuperSpin (the initial theory, v.r.) because, in that place, it was said that the Primordial Being (God?) had always existed but, not rotating, was in a state of unconsciousness of 56. Then, unexpectedly, he had begun to spin on himself (here is the SuperSpin that begins to work) and he had understood that he was, that is, he had taken Consciousness of 56, but had not yet "Colosciousness of 36.

Rotation along the axis of Consciousness had soon become lotation along the three axes of Space, Time and Energy going to build a Universe in which Being could divide itself into all possible forms of rotation and into all its essences, so that these, degenerate (isolated) from the quantum point of view, could observe each other and gain knowledge of s6.

As rotation along the axis of Space, Time and of Energy, rotation along the axis of Consciousness disappeared. The Primordial Being acquired Knowledge of 56, but progressively lost its own Consciousness recalling the Uncertainty Principle of a cosmic Heisenberg'

Eventually the Primordial Being, the Universe, would understand how it was made, but in at that moment there would no longer be any Consciousness of Being and it would have gone out for those to cyclically regain Consciousness of Being forgetting how it was made (the rotation, in fact, must be preserved in any case).

THE FOUR ASPECTS OF BEING

Looking at the Universe based on the four axes, we immediately realize that these divide it into four zones in which only three axes have value. In fact, the following possibilities exist:

AXES ACTIVE	TYPE OF ESSENCE	COGNITION MISSING	DESCRIPTION OF THE ESSENCE
S-T-E	Physical body	Consciousness	Outer shell without wills, essence mortal.
S-T-C	Spirit	Energy	Deadly essence, without understanding space.
T-E-C	Mind	Space	Memory of s6, memory of experiences of their own exis-stenze.
S-C-E	Soul	Time	The ancestral self im-mortal who has not awareness of the time-pit.

(These tables describe, practically, what the ancient Egyptians said when speaking 1:1 lio Thot or the ancient peoples of Northern Europe speaking of Odin (Votan).

The division was in perfect agreement with the phenomenology of abduction, where bodies without wills coexisted with other entities such as a Spirit, a Mind and. in some cases. also trn'Anima.

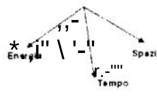
The data emerging from the regressive hypnosis led to precise conclusions regarding the nature of aliens and their "game" on our planet.

Leaving aside such considerations, which it is not the purpose to discuss here, an accurate description of how some human beings were made emerged.

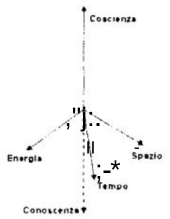
In any case, I noticed that the abductees placed in hypnosis, when they managed to "connect" with their "Soul", became increasingly aware of their own reality and This led them, at the end of hypnosis, to recognize themselves as different, better, more mature and able to better understand the universe around them.

All this, later, would help me solve the abduction problem for as regards not only its understanding, but also the possibility of definitively blocking the phenomenon in the very near future.

The axis of Knowledge is versonally opposite to that of Consciousness in way for this destructive. In this way, a greater rotation along the axes STE produces more knowledge, but less Consciousness. In the beginning the Universe only Consciousness of 56, but in the end it is only Knowledge of 56. According to the hypothesis of general SuperSpin, one cannot possess all Consciousness together with all Cognition: at the limit, either one knows perfectly well that one exists and one does not know at all how one exists. the facts, or vice versa. And "not" that the axis of Knowledge will represent not only the vector sum of Time, Space and Potential Energy, but also imma-mirror image of the axis of Consciousness, confirming the virtual aspect of these three members of our Unuerso.l



SuperSpin Ristretto



SuperSpin Generale

From an experiment conducted on dozens of people in an attempt to understand the truth about the phenomenon of abductions, I discovered "by chance" some parameters which strongly push me to believe that Yogi Maharishi and Hindu physicists are right both in indicating Consciousness as the hidden parameter of quantum physics, both in identifying in the human Mind (and not in the brain) the seat of Consciousness that is able to interact with the Universe, modifying its parameters through acts of will that also go as far as to alter the local laws of the Universe itself.

The idea that the writer has made is that, if it is true that we can modify universal p,r',r-meters by opposing the vector (virtual) components - Space, 'lcrnp<ri and Energy - maybe we are not God, but we are very similar to him: we could be a small part.

Level	**Egypt**	*Vedanta* *(Kosha)*	*Neoplatonism* **- Hermessmo**	*Blavatsky*	*Leadbeater*	*Steiner*
Body Spiritual	*Oh* (in part)	To nanda Vijnana	We are / Mind and - Sun	Manas on-superior ("Ego")	Undercounter causal and Body	Ego - Spirito - Devachan
Body or Ideation - nal		Manas		Manas inferior ("Mind")	Mental subplane and Body	
Body or Astral	*Ba*		Soul	Kama (Desire)	Plan oe Body or Astral / Emotion - nal	Soul - Astral Plane/ Soul World
Body Etheric	*What* (in part)	Prana (vitality)	Spirit Vital	Lunch at (Vitality) Sukshm a (Double Astral)	Undercounter etheric and Body	Etheric body of forma-forces tive
Body Physicist	**Ha**	"Food " (Body Physicist)	Body or - Earth	Sthula (Corp or coarse - No)	Underplate - no physical coarse and body	Physicist

Comparative table with the main visions of Man given in the world history of esotericism.

The concordances between the table above and the SuperSpin General Hypothesis are impressive.

MAGIC MOTHER OF SCIENCE AND RELIGION: TOWARDS A NEW UNDERSTANDING THE TERRITORY OF NLP

A GRAPH TO DESCRIBE UNDERSTANDING OF THE UNIVERSE IN TIME

Nowadays it is fashionable to talk about a new way of seeing things that would be necessary to fully understand the Universe around us.

Man, during his evolution, has modified his relationship with the Universe seen as a geometric whole within which to place himself. This, obviously, has happened because he has not always been able to understand; or, better, the state of understanding of things that the human being currently puts into practice has nothing to do with what he had even just a few years ago.

If Man learns, acquires better tools and sees, it is true, the same things he saw before, but in a substantially different way. From a purely mechanistic point of view, it can be admitted that Man - who, in our case, represents the observer of the physical phenomenon - is able, depending on the prerequisites in his possession, to describe the same observable in a different way, so much so that two descriptions of the same object, performed at different times but read after a long time by an unaware researcher, would induce the latter to interpret them as concerning two completely different realities.

To give a trivial example, we can consider the suggested concept from the appearance of lightning and examine its evolution over time.

Primitive man, lacking any knowledge of physics, probably saw lightning as a manifestation of the divine world.

Over the centuries, the vision of lightning has acquired increasingly precise nuances and today it appears to us as an electric discharge between heaven and earth caused by the accumulation, in certain conditions, of strong differences in potential.

This way of interacting with nature does not surprise us and is also useful for understanding how our brain, with its mental models, adapts to situations according to its own level of knowledge.

Particularly difficult is the phase of observation of the physical phenomenon in which one is already aware of its existence, but does not yet possess the prerequisites to identify its nature.

In fact, there is a period of time in which the problem does not arise: when we have not yet realized that there is a phenomenon to study.

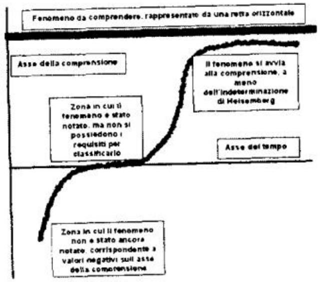
In this situation, the phenomenon is not studied and one does not rack one's brains to find the explanation of something whose existence is not yet known.

The moment, however, one becomes aware of the existence of a phenomenon unsettled and you don't know how to identify it yet, you immediately find yourself in a anger"rj",rf,rrn the mental rr"a"Ui previously adopted and to reject the existence Ji-f".fo-"no himself telling himself that his senses, his equipment and whatever else, the ,Lagtune, on the other hand he is encouraged to create universes ai^riJr ,,rou-."gol",f*"uppon" because the observed phenomenon can find you suitable placement.

Phenomena that are not taken into consideration by official science simply because it has not yet noticed them - such as those of ,,, ,^r".rmale, the one, the ghosts and many others - are an example of how a",,., whoever on the other hand has already noticed their existence has only "oo"n^ poahi ,,tu-'ntl to prove it

---^ t,.--'l does it make sense to us?

After this initial period of more or less long duration, we move without hesitation to the recognition of the existence of the phenomenon and from that moment onwards we it approaches progressively, more or less rapidly but always asymptotically to its correct interpretation



If a straight line is drawn in a Cartesian graph horizon which indicates 100% of the understanding of the phenomenon, while on the x-axis ,i poon the time with zero corresponding to the instant in which the presence of the phenomenon is noted, the graph that describes its understanding over time will come closer Progres- ,iuu"nt to the horizontal line while remaining always under it. If it were to touch it, it would avr"bb" the complete understanding of the phenomenon that is being studied and this is forbidden to us by modern physics and, more precisely, of Heisenberg's uncertainty principle' again, this principle dull ,;;;.,' -v"gll..i_rdado .lrr.nru holds that, if one tries to know with the utmost precision a particular characteristic of something, you can't wait, at the same time, for precise data regarding its other characteristics'

If, for example, one knows perfectly the energy of an elementary particle, ,.conc".and the exact position in space (let alone in time)

";... For greater pr"]rion., it should be noted that the function -*"'1tl:1^the^describes the physical process of understanding "il-no" includes an oscillatory component. yes; the function rises and falls more or less markedly iii,,p',,tip"^p graph constructed by means of the mathematical process of best fitting'

The oscillatory character of the phenomenon is the oscillation of the phenomenon around a position ,zi" it means that, over time, this becomes more and more perceived pi and -"Ji" sometimes pr"icus"tt", at each oscillation we get closer to the average -tn"t ^"rn,,,"'"" a little bit (of pil) to the correct interpretation, The oscillations have amperes pii plc.olu, but their frequency increases with the passage of time' as we approach a final understanding of the phenomenon, "roi", ,,,*,,,il,,*t,,]* ,r*q"*ri l" pi*ri to"you're the one in contrast to the few but large variations of understanding, "th" u*"ngo just after the discovery of the existence of the phenomenon itself.

This graph therefore represents the evolution of the human perceptive system, ,., of ..,n".'g.ghru, ?.[".s,ra ability to know what can be observed around us

to him, in accordance with the overlapping of the inductive and deductive systems and with the divergent and convergent ones so dear to Piajet.

It is absolutely not true that man learns only a simple sequence of experiments arranged in such a way as to allow him to increase his knowledge of a phenomenon in a linear - sequential way in space and time - as some modern mechanistic physicists would have us believe. For them a observer could gain knowledge of the phenomenon only by interacting a sequence of stages arranged like the letters of the alphabet: one cannot understand the phenomenon G if one has not first done the experiment F and so on.

However, this is in stark contrast to what happens in reality: the most important scientific discoveries, if not all of them, occur while the discoverer is busy with something else, at times when he is not even remotely thinking about a experiment in this regard.

Evidently the discoveries are made using another procedure.

I am talking, in particular, about that part of the graph which represents the instant in which the phenomenon is perceived by the observer; at that moment there are no there are still no defined rules that describe it, so they can't even exist projects to be implemented to identify which experiment is most appropriate run to understand something.

This condition is very similar to a moment of "Buddhity" and certainly not to a moment in which the study experience acquired over many years of study is put to good use work, as mechanistic physicists would have us believe.

MODERN SCIENTIST OR SOCIAL MISFIT?

It has been amusing to have repeatedly exposed the analysis of the psyche of many men of science - not scientists for that matter - which shows why they have often devoted themselves to difficult sciences, considered "occult" by ordinary mortals.

It often happens that you study physics because you are unable to put yourself into practice. in relation to others and one thinks that, afterwards, one can speak as if one were a priest of an ancient and unknown sect in which one is the only one who understands one's own words, thus overcoming the fear of possible misunderstandings.

The misunderstanding would be justified by the difficulty of a subject that only the elected officials can understand and, consequently, they would proclaim themselves as such.

In reality, the modern physicist has truly placed himself in the position of the elect by closing himself in a golden cage in which communication with others is precluded by the initiatory language used. On the other hand, this attitude arises from fear to communicate through common language because, by going down to the ground that of all, perhaps he should admit his inability to relate.

So, for the modern physicist, an understanding within the reach of many (if not of all) to be excluded: there must only be that of those who have trod the floors of the study centers for a long time "authorized".

To admit that many can understand would, in fact, mean demolishing the n.rnr<r protection he built for his defense.

Be he a physicist or a chemist, this person (the scientist) loses contact with the reality that surrounds him proving capable, in truth, of processing data nrchc irr urrkrr c<hr-

plexus, but also totally incapable of observing the Universe around him, with which he has no longer been able to relate for some time now.

The scientist therefore fails precisely where he wanted to emerge. If he wanted to be the link between the Universe and the common mortal, well he can no longer be that: he does not listen, he does not look, he does not notice the Universe because he is essentially afraid of expressing himself and interacting with the outside.

The fear syndrome of the mechanistic scientist is then evident from his analysis. a deep love for mathematical algorithms, in short for formulas.

This love arises from the fact that the very existence of the formula places the scientist before a fait accompli: not before the uncertainty of how things go in the Universe, but before a certainty that eliminates *ab initio* the existence of any possible free will.

Always and in any case, classical physics *denies the existence of free will* and, this fixed point, for the modern and Galilean scientist is a guarantee that everything will go according to rules predetermined by physical laws.

It all stems from the desire to avoid responsibility in front of men by claiming that, if things go this way, it is not the fault or merit of the scientist, but rather of the mathematical formulas that describe the physical phenomenon under examination.

Thus the modern scientist, totally de-responsible for his own actions, studies "things" without being interested in "how" the "things" will then be used. From pollution to cloning, from C;M (Genetically Modified) foods to the secret MKultra (Mind Kontrol ultra) project, the modern scientist simply studies, and has a totally aseptic attitude towards the rest of the world. The "perfect" scientist has no heart and does not ring the bell of feeling because, if that were the case, he would relate precisely to that society with which he fears to correlate for fear of being unsuitable; that is, he transforms his own inability to communicate into an absolutely desirable quality. In the same way the psychiatrist can go so far as to maintain that no emotional relationship should exist between himself and his patient, who must be treated aseptically in order to avoid the processes of transference and countertransference sometimes present in therapies such as hypnosis and even in simple psychological support therapies.

HEISEMBERG VS EINSTEIN LIKE SAMSON AGAINST THE PHILISTINES?

Heisenberg himself, a profoundly Marxist and therefore determinist, complained in his memoirs that he had been the one to make such a discovery, which shocked him internally and destroyed his most deeply rooted ideological convictions.

The discovery of the Uncertainty Principle is a thorn in the side of modern physics: it does not know why it exists, it does not know how to interpret it in a physical sense and it knows absolutely nothing about uncertainty and what causes it. Quite simply, this discovery has split the scientific world in half. On one side of the barricade there was, initially, the Einsteinian idea that Heisenberg was wrong because *"God does not play dice!"*

On this side, instead (it is current, because science is deeply divided now as then), there were - and still are - quantum physicists. These, overlooking the inadequacy of modern science, remained waiting for a future messiah who, in the form of a new mathematics, would put things right. This messiah has not yet arrived and none of the physicists has yet deigned to take into consideration the fact that, perhaps, at the origin of all Physics a fundamental error was made, that of not wanting to look at the meaning behind the formulas and of not wanting to interpret the sacred scriptures represented by the laws of Physics, since such an interpretation can only be subjective.

If science consists in seeing objectively and not subjectively, the latter type of approach must forever be denied to physicists.

For example, when I asked some quantum chemists in my department about the meaning of certain formulas concerning the behavior of electrons, I felt my blood run cold when they answered me in the same way that Khomeini would have used regarding his religious dogmas.

The question was simple: what happens to an electron as it passes from one orbital to another? Physics tells me what comes before and after, but not what happens in between because the formulas, the algorithms, are missing.

The answer was that "I didn't have to worry about what was happening in the half and that in fact, trying to understand it, I would have run the risk of going mad."

HE WHO WOUNDS WITH FORMULA...

So, once the guarantee of the existence of the formula has been dissolved, the search is over.

This attitude, as we will see later, is the same one that characterizes religion from which science erroneously wants to distance itself.

Einstein *(http;// digilander. libero. it/ n8/)* was deeply convinced of the existence of the divine and attributed to it the responsibility of having created the Universe with all its rules. For Einstein, interpreting the laws of the Universe therefore meant understanding God, while Heisenberg, from his totally atheist point of view, was momentarily defeated because Marxist scientism was full of holes.

According to Einstein, it was enough to recite mathematical formulas to look God in the eyes (http:// hww.segreto.net/segr-eto/cap01 .htm).

But he too suffered a heavy defeat. Let's see how.

Newton, the discoverer of the so-called gravitational force, thought that since the numbers worked out, his formula was right; therefore, the formula was right, the theory was right and one could say that the gravitational force existed because there was a formula that described the physical phenomenon that had inspired it.

Quite a few decades later, Einstein invented the folding of space-time. For Newton it was the end. There were no more forces, let alone gravity!

Wimberg, in a popular science publication, declared: "There is no reason why apples should fall to the ground."

So the formula existed, but the physical phenomenon it described did not.

A few decades after the invention of the curvature of space-time, Einstein found himself completely taken aback by new theories when they claimed that there is no space-time that bends and that, if it exists at all, it stays still and does not crease even a little.

These are current events: NASA is still trying to measure small effects of general relativity and is trying to make the numbers add up, and especially the formulas - which, instead, are starting to not add up anymore.

From a purely philosophical point of view, what was (and is) happening to physics and to science as a whole was (and is) that the certainty that the existence of mathematical formulas guaranteed truth was collapsing (and is still collapsing) in the face of the total inability of the formulas themselves to describe the Universe.

Ultimately, on the one hand Einstein said that the Universe cannot be observed clearly because everything is relative, and on the other Heisenberg claimed that, while observing something, we disturb it, so that it appears to us in a way that is clearly different from what it really is.

These two statements tear the Galilean method to pieces!

Modern science makes Galileo say that the first thing to do is to observe the physical phenomenon and describe it well, then reproduce it in the laboratory and, finally, create the algorithm that describes it. But if the physical phenomenon cannot be correctly observed, and if this is stated even by the formulas of Einstein and Heisem-berg, then what use are the formulas of Physics if not to say that the formulas of Physics are no longer useful?

THE CHURCH IS CERTAINLY NOT JUST WATCHING

The Church, whatever it may be, is to religion as the University is to science *(libero.it/ uci tecnici / Congr2 {http : // digilander. 002 / Fascicolo3.pdf).*

Of course, once upon a time, as we will see shortly, this was not the case.

The Church does not need mathematical algorithms, because God created without going to school. To think that the Universe was made with the Physics Textbook under the arm would be like considering God a slave to the principles and mathematical formulas created by Himself. This is unacceptable because, just as science sees in its algorithms the pillars that support its own existence, so the Church is supported by the *Mysteries of Faith,* immutable pillars whose foundations rest on the observation of the state of facts.

The attitude of the ecclesiastic does not differ, therefore, from that of the man of science.

Both need something to protect them; either an inviolable physical law, or a mystery of faith: on the one hand *the word of the Laws of Physics* and on the other *the Word of the Creator God* which also becomes Law.

For men of the Church, the responsibility for events lies with God and this attitude highlights once again man's inability to take responsibility for his own actions.

If I am a Buddhist and I commit a sin, it is because the Divinity wants me to understand where I went wrong. So He, in His infinite goodness, does not prevent that I sin and I will have to be grateful to you if I am forced to reincarnate again.

But if I am a Muslim, when I kill someone it is because the arm of Allah has guided me. If Allah had not wanted me to kill, He would have stopped me. If He did not stop me, then Allah is in agreement and only used my arm, but... but the blame for everything, or rather, the credit, is of Allah.. of whom I am, only, a humble servant.

If I am Catholic, I am told that I have free will and that I can sin or not; however, God already knows from the beginning of creation that I will do it; despite everything, he creates me anyway; therefore, it is not my fault if I end up in hell.

As you can see, whatever your religious beliefs, you can always sit back and blame someone else for what happens - specifically, the Creator God - thus freeing yourself from the immense responsibilities that Man has always carried with him.

CHURCH AND SCIENCE DAUGHTERS OF THE SAME MOTHER

The Church stands between Man and the divine and manages the relationships between these two entities. It is characterized by the presence of priests, who understand the rules and administer them. Administering the rules means enforcing them and making sure that they never change, because the rule is the word of God, therefore it is immutable: it would be unthinkable for God to say something wrong and then, over time, have to correct himself.

Science stands between Man and the Cosmos - that is, Creation - and manages the relationship between Man and the Universe by administering the rules that are called *the Laws of Physics* and that only scientists fully understand, just as only priests fully understand the sacred scriptures. The others must only hang on the lips of those who act as intermediaries between Man and God or between Man and the Cosmos.

The laws of physics are immutable, they cannot change at will; to think otherwise would mean that, at some moments, two conflicting laws could both be valid, or that there could be points in which no law exists.

For science this is impossible, because it would be like admitting that there are some points in the Universe that are not under the control of the scientist-priest.

The Church rewards and punishes on behalf of God; Science rewards and punishes on behalf of the University. To be rewarded you must be in the rules while, if you are out of them, you will be condemned (as Max Weber says).

This process, which has much of the political and little of the democratic, is in reality the consequence of a historical law according to which those in power defend it tooth and nail. Therefore the Church and Science defend each other's positions against anyone who sets in motion a process of revision capable of provoking a re-examination of the dogmas of the Church or the Laws of Physics.

If revisions have occurred in the past, they have been managed internally by the two Powers, which, with some councils and some scientific congresses, have established that such and such a dogma was no longer valid, or that such and such a law of Science was obsolete. These actions have always been carried out with very little publicity: dirty linen is washed in the family.

So Science and Religion, or the power of the material world and that of the spiritual world, would use the same methods and have the same goals. Why, then, would they be in historical conflict with each other? (http://digilander.libero.it/ *dharmakaya/ science -religion.htm).*

In reality the "Historical Contrast" does not exist, it is only apparent; it derives from a tacit agreement based on the division of powers.

But when we talk about division, does it perhaps mean that, once upon a time, this did not exist?

And exactly so.

A long time ago the Church and Science were, genetically, one and the same thing: Magic!

The Magician was the one who, on one hand represented Science, on the other also had the power of Religion in his hands. This happened because the laws that governed the world were, however mysterious, the same ones that allowed one to speak with God (fig. 39: traditional representation of Merlin the Magician).

The art of divination served to somehow look into the future and who, if not God, could have done such a thing? Of course, to do so it was necessary to know the laws that govern magic, which were the same that governed the Gods.

Paolo Aldo Rossi, in an article entitled *Between 'science' and 'magic: from the ordered cosmos to magical nature (http:// www.airesis.net/ ILabirintiDellaRagione/ la- birintii201/ Rossi%20Fra%20scienzai20ei20magia.htm),* he claims at the time of ancient Greece, Gods That and men lived on Earth and were subject to the same laws. The Gods were seen as superior beings and not as the creators of the cosmos, who were in any case outside the cosmos itself.

In that context, the laws that applied to men also applied to them.

Here's what Rossi says:

This universal law, capable of acting as a unifying principle and ordering element for all that exists, had to be rigorously guaranteed against any attempt at violation.

In ancient mythology, the Erinyes (the severe gendarme ladies of Dike) perform the function of personifying the power delegated to the defense of the rules and, therefore, to the custody of the natural and social order. The necessary order is absolutely inviolable, it is the law of nature that ensures that the Universe is regulated according to justice; no action can break it, no will can bend it, not even god can oppose it. When man becomes proud and jealous of the gods, when hybris envelops him, then out of envy of their power he conceives the intention to "go beyond", to break the established order. It is at that moment that fthonos comes into play, that is, the law of retaliation, the ineluctable punishment that can never be transformed into forgiveness, because its purpose is to recompose the order that the intention (not the action) of man had tried to break...

So, once upon a time, the laws that applied to science were the same as those that applied to religion, but if that was the case, it is legitimate to ask why today science and religion have separated and seem to fight each other. I deliberately said *seem* because it is not possible that two contenders, obeying the same laws, can really oppose each other. In fact, the opposition between Science and Religion is purely symbolic (not ideological) and, in reality, absolutely false.

To better clarify the situation, we must go back to the reason that gave rise to the dichotomy between these two "faiths": at a certain point in history, the practical need arose to divide a single gigantic power into two parts, or to build two podestàs where previously there was one.

The same thing happens today when we hear talk of separating the careers of magistrates, or of university reform in which they want to separate the careers of administrative professors from those of scientific professors. It has been discovered that putting all the authority in the hands of a single person does not benefit power, which hardens in a single dominant position and does not allow anyone else to challenge it.

One way to change the situation is to divide up the authorities, so that these, once separated, control and moderate each other, also generating a greater number of command positions - even if less powerful; these still maintain a high value, as they participate in important decisions and are useful to reduce the discontent of those who, otherwise, would not have access to the management of power.

Total control, in the absence of this remedy, would become unmanageable: the larger the company you manage, the more collaborators are needed and, if you do not accept this reality, the company will fail quickly because a single leader will never be able to efficiently solve the thousand problems that arise every day.

The division of the Magician's powers was also convenient for political power because, up until that time - as a priest and scientist - his figure had a great weight in political decisions to the detriment of the King or Prince of the moment, who was often forced to put up with his interference.

Dividing the power of the Magician and no longer having a single advisor also served to increase political influence by exploiting the trick that the ancient Romans masterfully summarized in the saying "Divide et impera".

The division of the magician's sole power into two separate domains, however, had to be justified in the eyes of those who, standing on the outside, witnessed this fracture.

Philosophical thought took care of it: the way of seeing things had to change and, above all, it was necessary to begin to consider the Gods and the Universe no longer as one, but as two different entities.

The divinity was thus placed outside the Universe as something that no longer had anything to do with nature; it remained its undisputed creator, so close but also sufficiently distant as to no longer be aware of the existence of its children.

This is the moment when the Creator and the Gods become one and the same, and it must be emphasized that before this was not the case: the Creator was the Creator and the Gods were like men with super powers who also managed the affairs of man.

The Creator was *super partes* and, probably, also unaware of his own creation.

Men and Gods were therefore subject to Him.

Man remained a prisoner in a spherical box called the Universe, from which to this day he cannot and does not know how to escape because the laws of modern physics prevent him from doing so.

It was precisely this historical situation, in my opinion, that saw the birth of the distinction between the philosophical thought of Plato and the ideas of Aristotle, that is, it was the moment in which the things of heaven are separated from those of earth, which were previously one thing (fig. 40. Raffaello Sanzio, *The School of Athens* - fresco in the Stanza della Segnatura of the Vatican Palaces - detail. On the left, Plato points to the sky while holding the book of Timaeus in his hands, while on the right, Aristotle holds the book of Ethics and points to the earth).

From that moment on, the dichotomy created an increasingly unbridgeable chasm and the way of conceiving reality became twofold: should one use the right lobe of the brain or the left? Was it better to be fantastic and creative or pragmatic and bound by rules?

Before then, it was natural to try to possess both characteristics, not just one. Of course, the rigid rules of an Aristotelian vision of the world were missing, but not because the rules did not exist: it was simply not necessary to work hard to codify truths that were already written in Man and the Universe. Our ancestors read them with their senses and drew, from the Universe that surrounded them, the sensations that were needed to understand anything. The Magician was the one who was able to do all this with skill and, almost like a modern shaman, to correlate with nature - and therefore with the Gods - becoming himself... a superior being.

Not everyone, of course, was endowed with the sensitivity necessary to assume this role, but nowadays this general incapacity is even planned and cultivated! Exactly! Today Man is far from Magic and is at the mercy of a cerebral dichotomy that clouds his understanding of the world.

Far from a holistic vision, modern man therefore loses the opportunity to see the Universe - and himself - as a divine being and delegates priests and scientists to safeguard him from the uncertainties of life.

VISION OF A MODERN MAGIC

If today we ask ourselves what magic is, we discover that very few have the prerequisites to understand what we are talking about; in addition to this, the definitions are multiple and even in contrast with each other *(http:// www.portalemagico.com/ mgpr. htm).*

We can glimpse different trends of thought that place this term in the sphere of a nebulous commercial world: the magician, thus, becomes a charlatan and dispenser of illusion, filling the space left vacant by modern psychotherapy, the latter being incapable of re-establishing the relationship between doctor and patient precisely because, following that path, would mean using the sensitivity of the right lobe of the brain and abandoning the path of rationality of the

left lobe, so dear to Aristotle and, later, to Galileo.

Magic, for someone else, means esotericism: two terms that, in reality, have never been so distant historically. It thus takes on the meaning of "hidden", "for a select few" who follow the rule of the group. I have already underlined, however, that Magic is outside the rules because, if a world of rules is good for exonerating Man by depriving him *completely* of free will, a world in which the rule does not exist is the right one to leave room for the miracle, indicating with this term the Magic that is accomplished when Man remembers and understands that once he was like God.

From this last point of view, here it is distorted again

they confuse - often deliberately - ideas that praise an improvement of Man and to banal divisions of very material and earthly powers.

Mass lodges belong to this way of thinking. sonics from all over the world, including: the Illuminati Group born, the Bilderberg Group, the Club of Rome, the Knights of the Holy Grail, the New World Order and the CIA today, as

§ becoming a kind of religion, a sect in which one

the Nazi SS during the last world war - born as a religious sect in search of eternal life and only later refounded as a military group. Magic thus becomes synonymous with "witchcraft" in its nega-tivist sense, in which those who have power use it to acquire even more.

A constant that characterizes all these ways of living a false Magic is the presence of the sacred rite, through which the miracle is accomplished with the application of iron rules; and the miracle transforms Man into a superior being through the gesture: devil when the magic is black, angel when it is white.

We will see that the presence of the gesture is decisive in original Magic, but we must take into account that in our days the Magician - whoever he is (charlatan, sorcerer or follower), has almost always totally forgotten what the gesture is for and, above all, what Magic really is.

For the Church, Witches are, par excellence, all women; in them there is the mystery of birth, a power that escapes ecclesiastical rules which, instead, tend to have dominion over life and death. The sorcerer naively believes that he must be respected because he makes people believe that he possesses a divine power; the charlatan exploits the naivety of the masses to obtain earthly power and finally the follower believes that he himself can, through certain practices, reach that power which is not for everyone, but only for the elect (according to the rules that he himself has built).

However, things are not like this at all: Magic is not characterised by pre- without rules and does not serve to acquire power. As Kal of Bibrax says:

> The true Magician has reached a state of divine detachment and disinterest in the things of the world; for this reason he does not need to subject the forces of nature to his desires, even though he undoubtedly has the ability and the possibilities *(http:// www.bibrax.org/ do- cumenti/ spiritualita/ magia.htm).*

It is mistakenly believed that the Magician is the alchemist who, always through rules - in this case clearly forgotten and belonging to a hidden and ancient science - tries to transform himself *into the homo alchemico perfecto.*

In fact, this is what Eliphas Levi writes in *History of Magic,* Mediterranee:

> The «great magical agent» is symbolized by the image «solve» and «coagula», which respectively indicate the solar way and the lunar way of the magical operation, that is, two phases of purification.

tion and diction And this, therefore, is the mysterious <<arcane>> of the Great Work. (http.77 W. ediz medi-Eerranee.com/index.html/?target=p_8 5 2 .html&lang=it).

Of all the possible approaches to the forgotten identity of magic, the alchemical one, at least in my opinion, the one that comes closest to reality.

On the one hand, the error of alchemy consists in pursuing the idea of a particular magic to be obtained through the rule (which is symbolically represented with the finding of the tree of eternal life, which allows the lead-man to become a gold-man, that is, to transfigure himself into the immortal being represented by god that he must find within himself), on the other hand, throughout the alchemical world, the lack of memory of where, how and when to perform the magic itself. One then spends one's entire existence searching for the lost rule not having understood that Magic does not rule.

However one understands Magic, therefore, one realizes that one is looking for something ancient and forgotten that, no matter how much one tries to remember (Aristotelianly or Galilean-style parlando), it is not possible to recover.

In my opinion, one cannot remember something that never existed, or rather, the phantom rule in Magic, and one cannot even remember that that something never existed. It exists because this information represented the strong glue that bound science together and religion when they were united.

Once the separation was performed, the element that connected the lobes was also destroyed right and left side of our brain: what determines our ability to do miracles.

There is therefore no hope for the most hardened esotericists, if they wish to pursue the idea of becoming magicians, unless they decide to forget Aristotle and Galileo, as well as the dichotomy between the Church and Science, thus leaving the condition of schizophrenia that grips them. In fact, Andrea Bosso writes:

> The magic And this virtuous elsewhere where those who dare make themselves and the world come true... everywhere there is a contrast between two models of thought between which there is no mediation possible, there is a third possibility not contemplated, which takes the name of magical. Possibility that breaks the previous categories and falsifies them (http //**.ech.org/glomiJ-a-no/ scritture TT .htd).

So, those who do not understand what Magic is, only fall into it so as not to lose that power which he gained 6n from his death.

Thus the modern church condemns it and the Papaboys write:

> The magic of a trap... magic includes ritual actions and behaviors with which men try to dominate things and facts that normally escape their power of intent (http://w.manikomio. it/papaboys/contro-amagia/magia.asp).

And in fact, for the men of the Church, it is God who must dominate, not Man. God, which is the Magician par excellence.

Science sees the power that once belonged to the Magician being taken away from it and CICAP ((-omitato Italian for the Control of Claims about the Paranormal) highlights the anti-scientific nonsense of what he himself very erroneously believes to be

be the Magic (ht tp' / /ht marc/omo rocut ti .. it/ an Et co ti / quark_magia .htm).

The few truly informed people know, however, that it was not considered by the early Church in the way in which it might be defined today by Communion and Liberation:

> The Church prohibits everything that pertains to 'spiritism' and to calling the dead and puts on guard against occultism in general; considers all these things the work of the devil. And true? And why? To what extent, to what extent, can a believer, a good Catholic who does not want to put oneself in conflict with the Church and with its faith, which does not want to fall into sin', which does not want to be disturbed in conscience, can deal with paranormal phenomena and everything this 'world' so strange and unusual?

From: Felice Masi, Psychic Research, n.2, year V, May 1997 (nt tp, / /membe rs. xoom vi rg 4 7 io . it / l- abor a E or 2 o / chie-sa and occultism.htm).

True Science knows that this is made up of something else, just as well Giordano Bruno was aware of this when he wrote his fundamental text "De Magia" which can be found, in Latin, in the Syriac Internet http //www.swif . an iba. rE / l ei / c 7 assi / maq i a. htm7.

Tommaso Campanella also shows that he knows this well in his work "The city of the Sun", available on the site http : //www / swif uniba . it / le t / c). as sic l a E sa. html.

This phrase, however, is attributed to Einstein, who today would certainly be a croupier at the casino (from an article entitled Physics and esotericism):

> Bohr's theories on radiation interest me very much, however I would not like to be forced to abandon strict causality without defending it more tenaciously than I have done so far. I find absolutely intolerable the idea that an electron exposed to radiation would spontaneously choose not only the moment to 'jump', but also the direction of the 'jump'. In this case I would rather be a casino croupier than a physicist (http, //xoomer. virgi) io. it/gaaccom/Fisica and Esoterism. html).

TRUE MAGIC AND ITS ONLY FORM: LANGUAGE

The attempt to recover the idea of Magic passes through the reinterpretation of the writings of the ancient alchemists who, as we have seen, were looking for something, but they no longer remembered what. The alchemist appears to us as a Magician specialized in perform a single miracle: the transformation of lead into gold; the rest is not he is interested, but this is considered by him to be the magic of all magics through which Man is transformed into a god, and, once he has become a god again, he no longer has need more.

If we analyze the alchemical practices performed to carry out the transfer mation of vile lead into precious gold, we realize that, in reality, both metals are used as symbols to cover something else. the action of the the coverage was done so well that not only was there no so<lpcltrl, rn.l, noi sc<lli,

we have even forgotten both what it was covering and the fact that it was, in fact, a cover. The hermetic language, accessible only to a few initiates, has met the fate of a forgotten password in some hidden file on the computer. But, just as a computer can remember the password (just ask the administrator), our brain can search for the folder that preserves the information intact despite the passing of the centuries.

Fuoco	Aria	Acqua	Terra
🜂	🜁	🜄	🜃

It is possible to do so if one considers the alchemical language - magical only in part - as universal. Since the alchemist considers it to be a hermetic study, therefore not comprehensible to everyone, first of all he precludes himself from the possibility of obtaining the fundamental information.

If the alchemist were to stop doing his job for a moment and become a Magician, then he would know that his language is for everyone, not for a few: a language that describes the Cosmos and is able to give answers to everyone simply because these can be read in the folds of the magical Universe.

Are Man and the Universe the same thing?

E, perhaps it is possible to take from the Universe itself the missing information, which will be well interpreted because there is only one language.

A single language means that one cannot get confused in the Babel, whose true symbolic meaning is precisely the representation of the dichotomy between God and Man, who were, once, the same thing.

God does not intend for man to build a tower that reaches to heaven and allow him to climb up to Him and see what He is like, but this is a story for the poor in spirit, since the tale symbolizes Man's attempt to become divine, while this is already his nature.

I am talking about language and symbols: should we perhaps deduce that language magical and also symbolic?

No, in the most absolute sense, because the divine language is independent of the symbol and he creates it himself.

We must reflect on the symbolic meaning of language and what it is thought to be because, through it, God created Man; but, before dealing with the meaning of this last sentence, it is necessary to fully understand the meaning of the word language.

The Language I am referring to, the one with a capital L, has magical characteristics, therefore everyone can understand it because it is the language of everyone (it can be defined as universal).

It is not a functional language but rather a by-product of the iconographic one created by colour, which in turn is created by the symbol which derives directly from the archetype.

We understand quite well what a color or a phoneme are, but the deeper meaning of archetype eludes us.

The archetype is a form without content, at least according to Giorgia Moretti and Mario Mercarini in Alle soglie dell'infinito (pp. 1-18 and following). Eip http:// www. geagea. com/32 indi /3 2 74. htm.

This fairly modern definition can still be improved in mathematic-geometric terms, for which the archetype would be a mathematic operator.

which operates on places of Space, Time and Energy transforming them into everything imaginable.

The archetypes would therefore operate the transformations of the Universe - or, better yet, of its places - and the result of these operations would be the changing of the electric, magnetic and gravitational fields.

The archetype is therefore the principal, the only means of achieving the miracle.

THE SENSE OF GESTO AND OF THE PHONEME

In all magic, what counts is the ritual.

We have never seen a magician who performs magic while standing still and silent. One wonders... would like to ask why.

Fortunately, the true meaning of the ritual eludes many who still try to rediscover, through it, any magical formulas that allow the magic to be realized.

This attitude puts Man in a wrong attitude: in Magic, in fact, there is no formula, and so what are rituals, and what do they represent?

Some people get away with it by saying that magical rituals are completely meaningless actions that the Magician, being a deceiver, puts into action to deceive himself and others in order to acquire power, money, prestige: in short, they serve simply for show.

Not far from this interpretation we can also apparently find ourselves any priest officiating a religious function: from the Catholic rite to the tribal shamanic rite. In reality, these, referring to tradition, try to mime with gestures the moment in which his God, his Guru, his Spiritual Master, performed, a long time before, the first miracle.

The ritual gesture therefore aims to recall the memory of what happened once upon a time.

So is the gesture linked to the nature of the miracle?

That it is also linked to the words spoken? From these

questions arises the idea that the act and the word, combined together, can produce the same situation which, created for the first time by the Magician in the ancient instant, brought about that transformation of the Universe which we call it a miracle.

This idea, however, would reduce Magic to a childish mechanism of action and reaction linked, as usual, to a mathematical algorithm.

However, we are not yet faced with the truth: Magic can travel an infinite number of paths, therefore none of these are pre-established to achieve the goal.

The fact is that, since it is not for everyone (even though it is within everyone's reach), those who witness the miracle understand little of what is happening and only grasp the external part of it, to which they associate a simple aesthetic meaning.

While Christ raises his hand to heaven Lazarus rises? Well, if I want to resurrect someone I will also raise my hand to heaven.

The reasoning would be correct if it was the raised hand that saved Lazarus from death, but this cannot be the case.

The performed gesture or the pronounced phoneme possess, at an archetypal level, bon another meaning (fig. 46. Gesture: divine and human way of communicating, in which the human and the divine are the same thing).

And the archetype that worked the miracle, so let's follow in its footsteps.

The Magician is able to emit and launch archetypes that are the true magic wands of magic. But the archetype is nothing more than a wave form contained in a "package", which geometrically interferes with the Virtual Universe of electric, magnetic and gravitational fields producing alterations.

Alterations - let us never forget - of virtuality, since reality is immutable!

And virtual reality is the domain of the Wizard, while real reality is, in a sense, the domain of the one who created virtual reality.

The archetype, which develops in our mind, acts on the form of things and therefore also produces the gesture of the Magician; furthermore, the phonemes that he emits, should not be considered as a sequence of words almost certainly without sense, but must first be acquired by our psyche as sounds and vibrations and then interpreted, as his gestures, exclusively on an *emotional level.*

THE ACT AND THE PHONEME MODIFY REALITY

We shouldn't be surprised: similar things happen every day despite our careless observation.

A simple gesture can change our behavior and make us see the environment around us in a completely different way. The gesture can be made by us or by someone in front of us, but it changes our interaction with the environment in one fell swoop.

Let's take an example: the person in front of you, while speaking kindly to you, tells you that it was YOU who did something and in telling you *THIS,* slowly points the finger *AT* YOU.

You will notice your mood changing immediately, you will look away from him, you will rest your gaze on his finger, then on him again and back on his finger; your heartbeat will slightly increase in frequency and you will begin to experience the environment around you with greater discomfort than a few moments before.

What happened?

A simple spell has modified small parameters of the environment, altering your state of perception of the environment itself. So, ultimately, it is how you perceive it, it does not exactly reproduce reality.

Let's take a musical note and play it continuously; we will discover that there are tones that we find pleasant and others that we find unpleasant. Both types, however, change the perception of the environment that surrounds us.

We will then discover that even looking at colors has the same effect on us.

The gesture is a posture that can be represented with an icon and contains symbolic information whose generating archetype is read by our unconscious, which is modified so much as to perceive the environment itself in a different way.

Simply put, the environment, of which we are an integral part, comes to be modified (I am part of the environment, therefore I am partly the environment).

This is how chromotherapy or music therapy work: the miracle is performed by the archetypes that are generated and read by our unconscious, archetypes that also produce, in our body, the decision to assume certain postures or emit certain sounds, or to paint a picture with certain colours rather than others.

All of this produces the right archetype or helps to produce it.

Didn't Heisenberg say that the observable and the observed modify each other?

Archetypes are continually at work and mutations occur in our Mind even before they occur in the environment. Mutation occurs because we are working on something that can be changed; if this something were totally real (therefore unchangeable), no mutation would be plausible or possible.

Einstein, without realizing it, studied a theory on this subject that, not by chance, he called *Relativity,* in which he argued that whatever we are observing appears different if only it moves in a different way.

REAL WORLDS, VIRTUAL WORLDS AND NUMBER OF ARCHETYPES

And now it is time to further explore the concepts we call *virtual* and *real* (http:// seraiasse.altervista.org/sentistoria/Mondilr20realil-20et2 0 mondi%20virtuali.html).

In our Universe, according to the SuperSpin Theory (not yet fully published), there would be four "axes" describing reality: Space, Time, Energy and Consciousness.

It can be immediately noticed that there is an unexpected axis, which introduces Consciousness as a new physical parameter. This axis is necessary to develop the entire theory of SuperSpin (http://semiasse.altervista.org/ sentistoria / *10)%20SSTÌ20-i20Partei20Primai20-%201. 0Z20reg.pdf)* and to explain some phenomena that would otherwise be completely incomprehensible.

The entire theory is based on the description of these four parameters by means of a mathematical-geometric operator called *rotation.*

This parameter allows us to "see" a "point" (or, even better, a "place of points") located in our Universe only because it is mathematically describable through a rotation around an axis. If the "place of points" rotates around the axes of Space, Time and/or Energy, it will create an electric, magnetic and/or gravitational field.

From the point of view of classical physics, Tullio Regge, at the Polytechnic of Turin, had already described the same thing with a "string", a kind of vibrating cord - essentially a wave or "information packet" - which, depending on its geometric behavior, could carry itself, that is, the information linked to it, to other parts of the Universe by interacting with it.

The locus of points in space that rotates on itself is nothing more than another vision of the string, in which the rotation is quantifiable through sinusoidal functions that identify waves with well-defined amplitude, frequency and phase.

In the previous SuperSpin Hypothesis, seven parallel energy levels were postulated for our Universe, connected to each other in a cone and joined at an eighth point.

which the physicist Typler would identify as the "OMEGA point" (Tipler FJ, *The Physics of Immortality - God, Cosmology and the Resurrection of the Dead,* Mondadori).

Each energy level has three axes: Space, Time, and Energy; seven levels multiplied by three axes provide twenty-one ways to orient a rotation.

To these twenty-one ways we must add another (unique) one for the OMEGA point, for a total of twenty-two possible rotations (fig. 47: some levels of the Universe according to the SuperSpin Hypothesis, highlighted in the cone of existence of matter - below - and antimatter - above. In the middle the Omega point).

These twenty-two rotations would represent the twenty-two fundamental archetypes, the twenty-two instructions that modify the Universe by interacting with it, the twenty-two positions that can be assumed by the Magician's wand when he performs magic.

We find traces of these twenty-two instructions in the esoteric language of the alchemist and also in the twenty-two main tarots, the great Arcana of the Egyptian god Thoth.

We find them in the Chinese oracle *I Ching* with its 64 (21x3 + 1) figures, where the number 63 also seems to indicate the presence of the X, Y and Z sub-axes foreseen by the SuperSpin for both Space, Time and Energy, for a more complete treatment of the Universe itself.

We find the 22 archetypes in the Sepher Yetzirah, an ancient text perhaps attributable to Abraham or even to his father, in which 22 Autiut - "molds" - are described through which the Universe was created.

Alchemical legend, on this point, says that the archetypes would actually be 21 and that the twenty-second would have, within itself, all the information of the other twenty-one.

So, in fact, it seems to be if you look at the SuperSpin, where the archetype related to the OMEGA point - the twenty-second, precisely - contains the geometric instructions (and not only) of the entire Universe, just as the twenty-second Arcanum of the Tarot, the ***Fool,*** contains the instructions of all the others (http://seMiasse.altervista.org / *sentistoria/ 08)%20Let's%20man%20a%2Onostra%20immagine.pdf).*

We find the same features in the old computer language called BASIC, with its 22 fundamental instructions; and in the 21 amino acids sequenced by DNA, where the latter would represent the twenty-second archetype, the one that contains the instructions for sequencing the amino acids; and again in the 22 letters of the Hebrew alphabet, where Aleph would be the first archetype that contains all the others.

Once again, within the symbolic meanings of the alchemical world, we find historical and forgotten traces of the magical universe.

Let us now see the process of creation of the Universe according to the Super- Spin Hypothesis *(http:// semiasse.altervista.org/ sentistoria/ ssh.html).* According to this theory, everything arises from the work of the Only Axis that existed and rotated in the beginning, that of Consciousness.

The eternal being, to whom this axis belongs, has acquired self-awareness by setting in motion an operation which, with a large approximation, could be described mathematically as a rotation with a characteristic "angular velocity".

Consciousness knows it is, but it does not know how it is made. Consequently, it creates, in order, Energy, Space and Time, which are completely virtual axes constituting a box.

- the Universe, precisely - in which Consciousness can divide itself into all its possibilities of rotating (that is, into all its manifestations). These, small parts of the whole sprung from the only original trunk, can - being equipped with embryos of their own consciousness - observe each other and understand how they are made.

At the end of the Universe the triaxial system - Space, Time and Energy - will close again and the rotating components around these axes will reconvert into pulsations around the axis of Consciousness. This, this time, will perhaps also have acquired the Knowledge of all its parts, which will return to compose themselves in the only existing thing, pouring their own content of knowledge into it.

Here the idea clearly manifests itself that the axis of Consciousness is real because it always exists - before, during and after the Universe - and has created the other three, which appear completely virtual and therefore manipulable at will.

Manipulating those axes, in fact, means manipulating Space, Time and Energy, that is, the electric, magnetic and gravitational fields: in short, doing miracles.

To work miracles, archetypes are therefore needed, which must be sent in the Universe with appropriate geometric modalities.

To do this, an initial push is needed.

THE ACT OF WILL

The first act of will accomplished consisted in creating the virtuality of our Universe and the one who accomplished it was the first Magician: God.

Particularly interesting is the observation that, to perform the miracle, You don't need Space, Time or Energy: you need Self-Awareness!

The act of will performed by the creator Magician was aimed at his knowledge, as were those performed by the alchemists. It is the axis of Consciousness that gives form to the archetype and sends it into the Universe as an instruction modeling the Virtuality of the system formed by Space, Time and Energy. But Man is not the Creator and, to be a Magician, he must possess self-consciousness; it is legitimate at this point to ask where this comes from.

In the SuperSpin Universe we have a tetrahedral structure that recalls very much the ancient vision of the Man of the Babylonian MerKaBa (fig. 48).

The studies conducted using regressive hypnosis techniques have led me to observe, as we have seen previously, that Man appears to be composed of four fundamental parts which I have called, respectively, *Soul, Spirit, Mind* and *Body.*

These are convenient names to which the following ex-
without:

- *the Soul* is made up of *Consciousness, Energy* and *Space*
- the *Spirit* is made up of *Consciousness, Energy* and *Time* •
the *Mind* is made up of *Consciousness, Space* and *Time*
- the *Body* is made up of *Space, Time* and *Energy.*

The *body,* by itself, is an empty shell, a container of that trinity which, alche- literally speaking, Jesus defines *Father, Son* and *Spirit.*

As for the other components, in approximately seventeen years of work based on regressive hypnosis applied to a large group of male and female subjects aged between 15 and 60, the results obtained have been, substantially, always the same, moreover identical to the descriptions found in the ancient Egyptian traditions to which many Masonic circles refer.

In particular, with the techniques I have adapted, it seems possible to isolate the consciousness of the Soul which, not being characterized by the time axis, claims to be immortal.

If the Body is an empty shell, then it is due to the axis of Consciousness present in the Mind, or in the Soul, or in the Spirit, the expression of an act of will that produces the archetype that works the miracle. To perform magic, therefore, it is necessary to have awareness of the Self (and to have a lot of it, I would add).

But what happens today when we are in the presence of a miracle?

People do what they do best: shake their heads in disbelief or shout "miracle."

And unfortunately, most of the time, the person responsible for the miracle does not even know how he achieved it. The magic produced is useless if it was obtained without awareness; and it is useless to try to produce it if one does not have self-knowledge (fig. 49. The most desired miracle, the most sophisticated magic: *The resurrection of Lazarus* painted by Caravaggio).

HYPOTHESIS ON THE SOUL

So we must go back in time if we want to understand what a Magician is and how he does his magic. These, which for the Church are miracles and for Science are scientific experiments, can only be done if one has a Platonic conception of the Human Being. This does not see Man "second" to the Gods, it does not see him at the mercy of the forces of Nature nor a slave to religion or even to reasoning; instead, it considers him capable of connecting with the Universe of which he himself is an integral part, to exploit all its potential.

Plato speaks of the Soul (http://www.filosofico.net/anim37.html) as something that is part of Man: it is not a non-existent thing - as Science claims - or something granted by God - as the Church says.

He also clearly states that the Soul is not personal, but "personalized" then- because whoever has it, actually owns a part of a unique entity.

The Soul is universal and immortal, not "particular" as the Catholic Church claims.

The Soul is **that "thing" which,** described first by Plotinus, then by Jung and then by from Hillman, **allows us to work miracles through his axis of Consciousness.**

Plotinus says:

Man is a composite of Soul and body: he can flatten himself on the dimension of the body or rise to that of the Soul. Soul and body thus become two ways of being: the first makes us free, the second makes us similar to beasts *(Plotinus, Enneads, Rusconi, Milan, 1992, page 210).*

We say we suffer when our body suffers. The we therefore designates two things: either the beast added <to the Soul> or that which is above the beast: the beast is the living body. The true and pure Man is very different from these <bestial passions>, possessor of the intellectual virtues, which reside in the separated Soul itself: in fact, even down here, it can separate <from the body>, because, when it abandons it completely, that <life> which radiates from it goes away <with the Soul> and accompanies it (Plotinus, Enneads, Rusconi, Milan, 1992, page 67).

Jung expresses himself thus:

The soil from which the Soul draws nourishment is natural life. He who does not follow it remains dried up and hanging in the air. Therefore many men become dry with age: they turn back, with a secret fear of death in their hearts. They withdraw, at least psychologically, from the life process; like the mythical pillar of salt they still turn vividly to the memories of youth, but they lose all living contact with the present.

In the second half of existence, only those who want to die with their lives remain alive.

Because what happens in the secret hour of the noon of life is the inversion of the parable, it is the birth of death. Life after that hour no longer means ascent, development, increase, vital exaltation, but death, since its purpose is the end.

"To disown one's age" means "to rebel against one's end." Both are "not wanting to live"; since "not wanting to live" and "not wanting to die" are the same thing.
Becoming and passing belong to the same curve.

And so Hillman, quoting an epigraph in the 1983 book *Psychology Review ,*
the book of 'making Soul'.

Man is a poor thing, a tattered coat on a stick, unless the Soul claps its hands and sings, sings louder with every rent in its mortal garment, nor is there any school of singing but to study the monuments of its magnificence...

WB Yeats, Sailing to Byzantium.

And I say:

Having the Soul means possessing the axis of Consciousness, the only true and real one; this represents the Creator in those who are provided with a Soul, and makes them in turn a small Creator capable of performing miracles, that is, of modifying the virtuality of the created Universe *(http:// www.xmx.it/ universoillusione.htm)* in spite of today's physicists and priests, who, unlike Man with a Soul, will soon have to find another master. The Soul has no masters and does not want any. (fig. 50: Uri Geller bends a spoon with his conscience?)

A NEW FIGURE OF SCIENTIST

With the advent of Aristotle, Plato was sidelined.

This process occurred in the West, not in the East where an Aristotle was never born. Eastern thought, therefore, is still decidedly similar to Platonic thought and very little sensitive to Aristotelian/Galilean materialism.

However, Aristotelian thought is not all to be thrown away; on the contrary. Aristotle had the merit of laying the foundations for the rules of classification, just as Galileo had the merit of having outlined a working method capable of providing guarantees of repetitiveness, endorsing the idea of the existence of rules and also the need to check their accuracy.
Aristotle and Galileo contributed to the understanding of the Universe; not of all of it, but only of its virtual part, that is, of what concerns Space, Time and Energy.
However, their method can do nothing if applied to the domain of the axis of Consciousness: this does not follow rules, being itself responsible for Creation.

The obvious consequence of this is that the Galilean system can and must be modified.

For Galileo it is important that the phenomenon be observable and repeatable; this is why we speak of a "physical phenomenon," almost subliminally suggesting that everything physical is virtual.

There is, however, a difference between the thinking of Aristotle and that of Galileo: Aristotle studies the past to improve our understanding of the cosmos in the future, while Galileo studies the present to predict whether the same phenomena that occurred in the past will repeat themselves in the future and, in doing so, builds a bridge between our past and our future.

Now we need someone who studies the future, to understand why things went the way they did. how they went and understand the reason for human existence.

However, the most interesting thing, in my opinion, is the past. It contains all the answers to our questions, three of which are:

- Who created the Universe and why?
- What does Man represent within creation?
- What relationship exists between Man and the Creator?

Many scholars, probably without realizing it, have already worked on the fu-ture. Orwell *(http:// www.marxists.org/ italiano/ letteratura/ animali.htm),* for example, studied a hypothetical civilization to come to understand current politics and development, while I myself study aliens - who represent our future - to understand how and what Man is in reality. In *reality,* and not in simple *virtuality.*

This, in my opinion, represents the next step humanity must take to change its outdated mental models in the final attempt to understand itself and, therefore, the entire Universe.

So, before going any further, we must remember that there is a virtual and changeable reality (Space, Time and Energy) and a real and immutable one (Consciousness).
Whoever has Consciousness can modify the virtuality that has been created from real reality through the act of divine will. Talking about God and Consciousness is the same thing.
Within our consciousness, therefore, there exists a part of God.

These concepts serve to:

- Restructure from the ground up the parameters on which Neuro-Linguistic Programming is based;
- Redefine once again the Map and Territory of NLP; and, most important of all:
- understand that we can free ourselves from parasitic aliens by exercising on their reality virtual the Miracle. In other words, **only our will can drive out the ancient demons (i.e. today's aliens) using that part of us that works miracles, that part of us that is God.**

THE LAWS OF PHYSICS ONLY DESCRIBE VIRTUAL REALITY AND NOT THE TOTAL REALITY

THE PREMISES

In short, the laws of physics would not be wrong, but inadequate to describe all four axes that make up the Tetrahedral Universe discussed previously.

In other words, only the physical body can be completely described by the laws of physics; not the Mind, nor the Spirit, nor even less the Soul, since they possess a component (the axis of Consciousness) that is totally real, while we remember that the other three axes (Energy, Space and Time) are the descriptors of virtual reality.

Formulas are therefore algorithms that describe virtuality (from which they themselves arise) and there is no hope of being able to describe, with an algorithm, something totally real and immutable like real reality.

And in fact virtual reality, as I have already said, is subject to all the changes, not the real one, which always and in any case remains unchanged and immutable. Otherwise, what kind of reality would it be?

Therefore the Territory of the pNI would have three modifiable virtual components and one unmodifiable real component. In the latter would reside the will to exist, to learn and to modify the virtual reality.

Furthermore, there would exist the subject-actor who, with his Mind, his Soul and his Spirit, would describe the territory like a Map.

THE MAP, THEREFORE, IS PARTIALLY SUCH, BECAUSE A PART OF IT IS REAL, NOT VIRTUAL. THEREFORE INDEPENDENT OF THE INFLUENCE OF THE INPUTS.

This means that Heisenberg's uncertainty principle is valid for Space, Time and Energy (as has already been underlined in the SuperSpin theory), but is not valid for the axis of Consciousness, which would be immutable.

This observation raises the need to drastically modify some of the assumptions of NLP to make it something else that contains the old one with its principles, but expands into a new dimension: that of the axis of Consciousness, where the map and the territory coincide.

THE ESOTERIC BRAIN

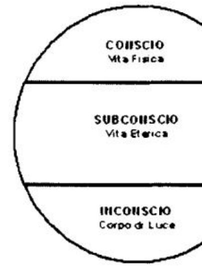
According to some esotericists, the brain has not only mechanical functions, but also seat of something more important.

Let's see how it is described on the hE tp site: // xoomer. virgi 3 io. it /_xooM/ gainfryciao/ Index*2)generalle&2 97 . htm:

Human consciousness (Soul) finds its bodily expression in the brain and the typically human capacity for distinction and evaluation is attributed to the cerebral cortex.

So the polarity of human consciousness is mirrored in the anatomy of the brain.

The circular shape of the candle symbolizes the eternal consciousness that encompasses everything, that is without limits.



Horizontal Topography of Consciousness

Seen from a certain perspective, the circular shape of the brain can be divided into three parts (in the figure next to it, the horizontal topography of consciousness. In the figure on the next page: the T'ai-Chi T'u symbol):

1) – The Conscious: the understanding and knowledge of one's physical life. The conscious is linked to physical life. We have already said previously that the individual is "conscious" of all his cognitive heritage and therefore master of his own mind and the knowledge stored therein. Conceptual knowledge, what we call conscious, is recorded in the cerebral cortex – divided into the right and left hemispheres – which contains all the data of our conscious memory. All the knowledge of which we are aware is found there.

Our task in evolution is to fully develop the potential of the brain – so far exploited only to a much lesser extent than 1% – stored in the cortex cerebral. To do this we must first become aware and release all our and our ancestors' karma that lies at the subconscious level, because this prevents the Holy Spirit from flowing and fully activating our divine mind.

The potential of our brain is infinite and represents the unlimited divine Mind.

SIMBOLO DEL T'AI-CHI T'U

2) – The Subconscious: the understanding and knowledge of one's own etheric brain. The subconscious is linked to etheric life and therefore also to dreams.

Everything we dream is linked to third-party etheric parallel lives. dimension and also to the first and second dimensional etheric planes.

When you have nightmares, it is likely that they are from the first and second dimensional etheric planes, which we are attracted to if we still have karma with the vibrations of these two dimensions.

Every physical dimension has its subconscious. For our third dimension, the subconscious and is represented by the first and second dimensions, those in which we have scanned the thoughts of super-destruction and super-light connected to radioactivity (first dimension) and electricity (second dimension).

Karma remains etheric (so on the subconscious level) until it becomes cosmic.

3) – The unconscious: the co-reflection and knowledge of the brain as the mind.

its own source. The unconscious is not tied to any physical or etheric life. It represents the potential of an individual.

All dimensions of space-time represent the unconscious of the first created dimension. They are thoughts of separation created by our multidimensional "I"s, starting from those of the first created dimension. The state of Eden is the one we will also return to, as our multidimensional "I"s integrate their unconscious and therefore realign with all the dimensions they have created (their subconscious, in fact).

After this description, one cannot help but notice that whoever thinks of an esoteric brain, incredibly aligns himself with both the vision that SuperSpin traces of the Universe, that is, of the Territory, and with the holistic vision of modern physics.

In this context, it should also be noted that the hypothesis that there is a Soul, a Mind, a Spirit and a Body takes into account all the data obtained by using regressive hypnosis techniques on abductees and explains not only how the Territory is made, but also how the camera that produces the photo (Map) of the Territory itself is made.

THE BRAIN ACCORDING TO ME

In my opinion the brain, which - as we have seen in the Su-Hypothesis perSpin - it is not the mind, it has three levels of data acquisition and processing.

This organ represents the virtual and therefore mechanistic part of the human body, in which the Mind would be real only for a third. Let us not forget, in fact, that the Mind - as it has been defined previously - possesses the entirely virtual axes of Space and Time.

If the Mind were not partly virtual, it could not (Hamiltonianly parland) interact with the brain which, instead, is completely virtual.

In this context, the brain is merely an interface between Mind and Body.

The three levels represented by Conscious, Subconscious and Unconscious also exist in my opinion and perform the following tasks.

The Conscious

The Conscious, in accordance with what is expressed by those who support the equivalence between the brain and the computer, simply represents the interface with the outside, with which it is connected by means of the "entrance doors" formed mainly by the five senses.

Some "exit doors", which the human body is equipped with, also serve to output data to the outside.

Data enters in the form of visual, acoustic, olfactory, tactile and gustatory kinesthetic (sensory) *inputs* and exits, in variable forms, conveyed by body movements.

With this term I do not only identify gestures - which have always been a field of study of P,\L - but also the word and the sound of the voice in

general. In fact, the voice is an expression of the movement of the vocal cords, that is, the movement of a part of the body that deserves attention and study.

Equally important for this type of study are also mydriasis of the pupil and ciliary beat.

Further *output* data to be taken into strong consideration then come from graphological analysis because, also in this case, it is the movement of the arm in the act of writing that is the master.

Other output signals are represented by redness that appears on some parts of the body, by sweating and by the appearance of erythematous areas on the skin of the subject being studied.

There is, however, a fundamental difference between the data entering and those exiting the human brain. The former depend exclusively on the characteristics of the input interfaces (the five senses) and their correct functioning; these factors establish how the data recorded in the Map will be. This will then be read by the experiential software contained in the Mind and interpreted in the final phase.

The *outputs,* on the other hand, depend mainly on the Unconscious and only to a lesser extent It starts from the Subconscious, even if they are expressed through the Conscious.

In other words, the Unconscious pilots the body's responses and these are re-elaborated by the Subconscious more slowly. Since the Unconscious speaks the "machine language" represented by the fundamental archetypes, it is much faster in providing the output, whose signal can be reviewed and corrected by the Subconscious only to a minimal extent, since it speaks the language of mental models (the brain's program: something similar to the old Basic©).

This is a fundamental concept for this type of research, since every gesture we make depends, for 90% of its expression, on an *Unconscious that is incapable of lying* (as we will see shortly) and only for 10% on a *mediating Subconscious.*

The Subconscious

The Subconscious reads the mental models - the programs - used by our brain. These programs, at the moment of our birth, do not exist. The mechanism that will make them work exists - the computer-brain with its operating system - but there is no "software" loaded yet.

Programs are installed into the memories of the computer-brain during ad- the human baby's development, are part of the learning process.

These are a series of sub-routines that work in *the background* and *multi-task* (simultaneously and in a hidden and automatic way): I call them "Mental Models".

The Subconscious takes possession of the acquired Mental Models, verifies them and, if they are declared valid by a controlling Mental Model, accepts them and only later puts them into practice.

To give a simple example, we can say that if I see an apple falling upwards, my Subconscious will tell me that the mental model that I am applying in that vision is incorrect and will lead my brain to consider the related colours as incorrect, therefore the Map obtained from them as incorrect.

Mental models undergo, from time to time, *upgradings* (updates) by means of which is possible, having the updated versions of the software, to change one's mind about the interpretations of the Map that, with the previous mental models, would have been classified as incorrect. This process allows Man to evolve cerebrally and, by modifying the reading of the Map itself, enables him to understand things that previously he would have misunderstood or understood differently.

The process is called Evolution of Human Thought and is not the domain of all members of our species. Some of them, in fact, do not possess the ability or the possibility, depending on the case, to modify the Mental Models that were first installed in them during their initial training. These human beings will remain, from a reasoning point of view, tied to the primordial patterns of the small child and will be incapable of evolving, failing to overcome what they learned in childhood.

However, it cannot be said that these people are malfunctioning: their mental processes work wonderfully, it's just that they are totally incapable (or do not have the possibility) of progressing and seeing things from multiple, historicist points of view, which take into account the passage of time.

While the Conscious has the task of communicating with the outside, the Subconscious is the interface between the Conscious and the Unconscious.

The Subconscious is therefore a mediator that alters the vision of the Map in accordance with the needs of the human being and is also the author of the process of Cognitive Dissonance, which continuously alters objective reality (converting it into subjective) to make it appear more pleasant and bearable.

Therefore:

The Subconscious tells lies and does it for our own good.

The disease of the Subconscious is represented by *the 'Fox and the Grapes' Syndrome.*

This definition, which comes from a well-known fable by Phaedrus, refers to the idea that man has of the Map. If this appears difficult to live, here comes the Subconscious which, with its internal metaprogram, alters the vision of the Map through an interpretation of the data aimed at making it more acceptable.

In this way, new visions of the Map are created, dictated by the conveniences of survival.

The worst thieves in this world are, at times, absolutely convinced of having done good deeds during their life and it is difficult to understand how they can justify horrible crimes which, in the eyes of those who committed them, appear to be just actions.

Even the thinking of many politicians, military men and religious men is certainly affected by *the 'Fox and Grapes' Syndrome.*

The fact that the Map is always the same and that it is interpreted differently depending on the data available is the cause of this phenomenon.

For example, there are many politicians who were once in one camp and then end up on the lists of the diametrically opposed one. Anyone who sees this type of behavior from the outside will mistakenly think that they are dealing with a vulgar turncoat; instead, in my opinion, the situation is more complex. It is not a question of pure and simple opportunism - which should be considered conscious and well-structured - but of a necessity of the Subconscious dictated by the needs of personal survival.

The difference is that, if questioned, this man will appear to be in total good faith and convinced that his action represents the right continuation of his political career in the sole interest of the voters. His good faith confirms this, making his behavior disarming even on occasions when this man would be open to criticism.

History books are full of examples of this kind.

The Subconscious, then, judges the incoming data and adapts it for the best.

This has two fundamental consequences.

The first is that the Subconscious, as has been mentioned, lies; the second is that, the further civilization goes on its way, the more there is a need for a super-Subconscious.
structured.

In fact, this component became necessary when Man, during his evolution, decided to live in a community. It was then that the rules of society were born and the will to respect them appeared, even though they were often not intimately shared. Here the role and work of the Subconscious Mediator became necessary, which makes the Map appear as digestible as possible.

An evolved society is therefore based on an evolved Subconscious and is composed of individuals who are less and less capable of openly expressing their thoughts and more and more blocked by a myriad of rules to respect. This society is based on appearance and not on being, which instead consists in showing oneself for what one really is.

The fundamental difference between the cat and the lion is all here: the lion lives in the clan and has developed a form of Subconscious that respects the laws of a hierarchical life within the clan itself, in which certain actions can be done and others not otherwise one is punished.

The cat lives a solitary life and has no clan to belong to. Its behavior appears schizoid: sometimes first it licks you and five seconds later it scratches you; then, three seconds later, it licks you again, apparently not remembering having scratched you.

In reality, he remembers very well what he did, but he doesn't care about showing himself for what he is not. He does what he thinks and does not rework his behavior according to convenience, contrary to what one might superficially think.

Through NLP, these processes appear in all their clarity simply by analyzing the movements of the body. The analysis of the quality and quantity of these movements provides, in fact, some final data. If on the one hand someone can dispute that it is difficult to interpret the movements of a cat from the point of view of the reasoning carried out by the feline brain, it is however indisputable that the cat, in its relationships with Man and with its peers, uses the body a lot, demonstrating that its unconscious expresses itself without too many controls by the Mediating Subconscious.

Humans, more evolved than cats, are already beginning to make a decidedly more censored use of the body. The subconscious tries to curb the instincts that are actually present in the cerebral impulses, in favor of a calmer coexistence with the neighbors.

So, when your boss greets you in the morning and you answer him affably with your best smile, when instead you would like to see him dead, here is that the cognitive dissonance, through the Subconscious Mediator, imposes a series of movements; on the other hand the unconscious, which does not agree, shows, through the body, dystonic movements that do not escape a careful observer.

The Unconscious

The unconscious represents the Super Ego; it is not structured to tell lies because he doesn't even know they exist.

The Super Ego acts without giving a damn about what is or is not convenient. appear and do: travels its way like a mad bull.

It is the Unconscious that moves our body more quickly than the Subconscious's ability to control it, and this is why the final gesture that emerges in relationships with others has a strong unconscious component, influenced by a weak correction of the Subconscious.

Behavioral Analysis, another important aspect of NLP, has all the tools to understand - simply by observing how it moves in relation to what it declares - whether a human being says what he thinks or not.

There are people characterized by a strong and predominant Unconscious; they can be recognized by their behavior similar to that of a cat. Psychiatrists call them, erroneously, "schizoid subjects".

For psychiatry, in fact, the schizoid is someone who is completely "thrown" into the Unconscious, someone who is unable to mediate signals coming from the outside and therefore appears incapable of relating to others.

Schizoids are characterized by rapid mood swings and, even if they do not have serious ongoing pathologies, it is sometimes very difficult to relate to them, unless you understand what has just been exposed and you are able to dialogue on the same level simply by letting our Subconscious emerge.

The techniques for communicating with someone who has primitive mental models consist, in fact, in understanding these models and adapting to them by imitating them (Ericksonian Behavioral Model).

INITIAL ANALYSIS OF THE PROBLEM ADDOTTI

Abductees present themselves with the syndrome that I have already defined with the acronym SDA. The task of those who take care of them consists of a series of objectives to be achieved:

- Stabilize the abductee mentally.
- Have him analyze his virtual memories.
- Have him remember what is apparently not present in his brain, but which is instead part of real experience.
- Teach him to distinguish the Map from the Territory.
- Provide him with the tools to understand why *the abduction* happens.
- Provide him with the tools to defend himself.

The task is absolutely ambitious, but the path is practicable for those who have a good understanding of how the brain-computer works.

The NLP techniques I have developed are structurally simple and have been refined over the course of research carried out over the last seventeen years.

The results are striking and very encouraging and it would be worthwhile, even on a psychological level, to take them into consideration by those working in the sector, who today appear decidedly unprepared with regard to the techniques described here.

The procedures I use can be totally free from hypnotic practices "in the broad sense". I say "in the broad sense" because we must take into account the fact that, at least in most cases, even when we go to the cinema we enter into hypnosis, even if not in a deep way.

When we establish a relationship with someone who has come to us to understand whether he is an abductee or not, we must immediately establish clear rules: whoever conducts NLP sessions is, and must be, the one who commands.

This authority is naturally sanctioned by the effectiveness of the so-called *rapport* (as the Anglo-Saxons call it): in this first phase it is "how one moves" that guarantees success.

The movement of our body (we are the conductor of the session) is in fact read in the background by the unconscious of the person in front of us, who reinterprets in an archetypal sense all the signals we send him *(output* for us, *input* for him). If we want to make him believe that we are good at solving his problems, while in reality our unconscious knows perfectly well that we will not be up to the task of performing the "miracle", our body will perform gestures that are dissonant with the meaning of our words. The subject will unconsciously understand that we are not up to the task and, always unconsciously, will never give us the scepter of command.

The consequence is that the relationship with the abductee must be based on honesty; it is absolutely not possible to deceive him.

The conscious can be fooled, but certainly not the Unconscious, the Superego of the abductee. If one were to try to deceive it, it would not be possible to establish that deep relationship which is instead absolutely necessary to obtain hypnosis.

So, to use the words of the greatest experts in hypnology, there is no person who cannot be hypnotized, but there is a bad hypnologist. This is the one who is not capable of establishing the correct relationship with the person to be examined.

So now we can understand how the previous statements undermine the popular prejudice that sees hypnosis as a tool of oppression: you cannot oppress anyone if they, deep down, do not want it.

That hypnosis is something extremely invasive is totally false: the priority it is the will of the subject to be examined, not that of the hypnologist.

IN SEARCH OF THE RIGHT ANCHOR

During the first interview we will have the opportunity to sit in front of the subject, a little to the side: this will lead him not to see us as a bully, which would happen if we looked him straight in the eyes, forcing him - most of the time without our knowledge - to lower them as a sign of subservience towards us.

Leadership must not be earned by force, but by trust.

This slightly off-center position will allow the subject to freely direct his gaze in front of him without meeting ours, which could produce unwanted influences. In addition, we will be able to notice the movement of the eyeballs with greater ease and less invasiveness.

Even the tracing (a set of actions that create harmony: I will talk about it later) conducted from this position on the movements of the subject's body will always be clearly visible to him (or her), but less pressing and invasive because it is conducted laterally.

You absolutely must show an attitude that highlights calmness in dealing with the problem; so let's start by talking about something else. The subject expects you to look into his mind and is anxious about this. Well, we will disappoint him right away.

We will chat in a distracted manner about the time and the work to be done and continue like this for about ten minutes, after which, seeing that nothing important is happening, the subject will tend to relax the body and will get into a more comfortable waiting position.

At this point we'll say: "Well, now describe to me that time when..."

Or: "Why don't you tell me about that dream you wrote to me about?"

The subject must be pushed to hook a memory that refers to his alleged ufological experience. To obtain this result we need a safe starting point, one that concerns the experience that interests us and in which the Map mostly tends to coincide with the Territory.

All the subjects analyzed certainly have an episode that can be used used as a hook (in NLP this hook is called *an anchor).*

For example, many people remember seeing an aurochs - sometimes very close - and do not remember how the experience ended. They do not give it much thought until the operator points out how strange it was.

Immediately the subject, in his mind, goes in a frantic search for the missing part of the memory. In doing this, he tends to move his eyeballs and, depending on the position they assume, we will have before us an immediate picture that shows how the memories have been catalogued and whether these are real or fantastic, that is, true or created at that moment and elaborated there and then.

This *modus operandi* is called "VAK Scheme" and I will shortly explain it how it works.

Sometimes the above-mentioned type of memory does not exist, but there is a trace of a feeling that something did not happen exactly as one remembers; other times, however, there is only the "idea" of having dreamed of an aurochs.

The operator must have a thorough knowledge of UFO case law and must be able to establish whether the content of the memory (or dream) can represent the description of the Territory actually experienced. For example, if the subject says he dreamed of an aurochs shaped like an upside-down plate that, while flying over his head, suddenly tilted ninety degrees, one must be able to understand that this behavior is normal for aurochs, and this could lead to the conclusion that the episode represents a transliteration, a reinterpretation in the dream phase of something that really happened.

While the subject tells what he remembers, the movement of his eyeballs will be observed to verify whether they are oriented towards the right or left of the operator (for the subject, obviously, the opposite is true). If a dream is told and the eyes tend to move towards the right of the operator, this means that the memory area of the brain used is that of the actually experienced and not the other, that of the imagined.

It is strange, in fact, that a memory is defined as a dream and then they go looking for it. care for details in the context of reality.

This result of the preliminary investigation inevitably leads to the conclusion that the subject believes he dreamed but actually experienced - without any possibility of error - the UFO event that he remembers as a dream.

We have thus found the anchor that represents the starting point of the investigation and the first step to regain awareness of a missing memory.

THE "VAK" MODEL

One of the most important discoveries of NLP concerns the movement of the eyeballs in relation to the areas of the brain that are activated. This is a finding (stimulus-response) that today can be verified with the use of instrumental techniques such as the polygraph or PET (Positron Emission Thomography), but that NLP has already known for twenty years.

Bandler and Grinder were the first to discover and analyze this completely unconscious behavioral pattern by studying the films of Eric-ckson's therapy sessions. For each question the therapist asked the subject, the latter, before answering, oriented his eyeballs in a certain direction. It was thus discovered that there are eight classic positions of the eyeballs, which are related to three types of perception.

When I spoke about the *inputs* to which the subject can be subjected, I did not say that they can be divided into three categories depending on the way the *hardware* available functions . In fact, not all men are the same: some, for example, remember and understand images better, others sounds, still others tactile perceptions.

Therefore there are three channels of input and processing of the brain: Visual (V), Auditory (A) and Kinesthetic (K).

Identifying the subject's preferred channel also helps to establish the most appropriate "tracing" mode in order to increase the depth of the relationship.

If we are in front of a subject who, as an entry channel, mainly uses the Visual one, we will have to speak to him using terms such as "See this", "Observe this other one"; if we have an auditory one we will have to address him with expressions such as "Listen carefully to the noise you hear", or "What is the sound of the words you remember?"; to a Kinesthetic one, instead, we will mainly address asking: "How rough was the floor on which you walked barefoot?" or "Was the hand of the one who took you cold or warm?"

We will thus lead the subject into his most congenial field and the Ericksonian behavioral model will be respected. He will feel at home and totally understood, because we will be speaking, feeling and perceiving like him and he will therefore be available for a deeper relationship.

This technique is part of an even wider method that takes the name of *Ricalco.*

The Tracing

Tracing the subject means doing what he does: the same gestures repeated in mirror image.

If he moves his right arm and scratches his head, the operator, with a precise time difference, will move his left arm and scratch his head in a mirror image; if he says "I got up and went to the window" and then pauses, the operator will insert his pause by saying in a low voice "window..."; if he breathes slowly, the operator will adopt the same breathing rhythm, synchronizing inhalation and exhalation and making sure that the other, unconsciously, notices it.

Tracing is useful, as we will see, in the "hypnotic implant" phase, but it is also extremely versatile when treating the subject at a simple NLP level (hypnosis is also part of the NLP techniques and uses the same entry channels).

The subject's unconscious sees, feels, perceives that the operator behaves like him and tends to believe that there is no difference between the latter and himself. This happens naturally by taking inspiration from what the subject remembers from when he was still living in the fetal state. Nothing, in our entire life, is more powerful than the relationship between the fetus and its mother: one body, one breath, one container, the same sensations.

So if the abductee becomes a fetus and the operator becomes a mother... the relationship is complete and profound.

The operator can easily verify this because now he will be the one moving and seeing. that the subject tends to unconsciously reproduce his movements.

During the stabilization of the deep hypnotic state - when the subject, instead of keeping his eyes open, usually keeps them tightly closed - it is also useful to generate with the mouth some sounds that imitate those that the fetus perceives in the mother's womb or in early childhood: for example some small moaning that is not too prolonged or a sound that represents sucking, or the call that is usually emitted when you want to call a puppy. If repeated several times with the right frequency, these details help to bring the subject into a truly deep hypnotic state.

Here begins the real NLP experience necessary to recover the memory of what that was actually perceived, that is, the Map.

This will then be compared to the Territory, and this last aspect will represent a real novelty for NLP.

The VAK **model in detail according to my general archetypal vision** A careful study of the input channels described above is always fundamental; it serves to understand how *the input* manifests itself and also how the information is processed.

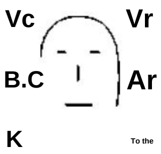
The VK type, for example, uses predominantly visual input data and processes it predominantly kinesthetically. Of course, there are also the VA and AK types.

In particular, to identify the category to which a person belongs, one must observe not only the movement of his eyeballs and their tendency to to dwell on some prevalent positions, but also the verbal expressions used: the initial use of words that refer to sight will therefore give us the clue which is a predominantly visual type. The following sentences will highlight the tendency to use vocabulary related to the second channel, that of data processing.

It will therefore be very useful to record the preliminary interviews in order to be able to analyze them calmly, in order to correctly place the subject under examination in one of the categories of the VAK model. The correct framing is essential for a real NLP session OR to induce deep hypnosis with a certain ease.

As mentioned, *when looking at the subject from the front,* there are eight positions that his eyeballs can assume. Here are their relative meanings:

1. *Top right:* draws on the memory of what *was actually seen.*
2. *Top left:* draws on images produced by *visual imagination.*
3. *Middle right:* draws on the memory of what *was actually heard.*
4. *Middle left:* draws on sounds produced by *auditory imagination.*
5. *Bottom right:* draws data from the *internal auditory channel.*
6. *Bottom left:* draws data from the *kinaesthetic system K* (of sensations).
7. *Top center: positive thoughts.*
8. *Bottom center: negative thoughts.*



But what does *internal auditory canal* (point 5) mean ?

This is the channel related to self-talk. When you talk to yourself, you mull things over and talk to yourself internally, your eyeballs move down and to the right for the observer.

The *kinaesthetic system* (point 6) is, instead, the one related to sensations. When sensations of heat, touch (for example roughness of materials), taste or smell are evoked, the eyeballs move down and to the left for the observer.

These are findings that have emerged from NLP research about which no one has any doubts; however, we must ask ourselves why the eyeballs move. Understanding the mechanism helps us understand the key to reading all of NLP and to apply a broader interpretation to body movements, valid for all occasions and not subject to a series of mnemonic rules.

Grinder and Bandler suggest that the movement of the eyeballs automatically opens the channels relating to certain information and this is certainly true, but we must ask ourselves why this happens, that is, why, to the stimulus corresponding to the attempt to remember a certain detail, the eye responds with a certain movement and why that movement opens certain channels and not others.

It is not a neurovegetative problem, but simply caused by the relationship existing, according to Pavlov, between stimulus and response.

A trained mouse placed in a maze, at the sound of the bell, runs to get food because it has done so many times and the sound stimulus triggers the memory mechanism in it that induces it to always perform the same act.

Consequentially

There is a memory of the body's movement.

This memory - and this is true for all types of memory - will be more deeply rooted the more the stimulus to which the response is anchored is repeated in the time, or the more this will be linked to a strong emotional impact.

Memories of this latter type, in fact, are more easily recalled and more difficult to camouflage among the events of normal daily life. The memory is like a person's footprint in the mud: the heavier it is, the deeper and more lasting the footprint will be.

From a neurovegetative point of view, one could perhaps say that the more emotion an event generates, the more neurons are engaged in imprinting its memory and therefore it will be easier to find some of these neuronal pathways, because there will be more indications. In this regard, it must be strongly emphasized that UFO events are overloaded with very strong emotions and stress and this has allowed, during my investigations, to be able to recall them easily.

The alien can't do anything about it: the abductee gets scared, angry, screams, shouts and, if he can't do it with his body, he will do it kinaesthetically inside himself. Something will then apparently make him forget what happened, but the strong stress suffered will still make this hidden memory indelible. You just need to know where to go to fish it out and how to extract it, and it will reappear in all its drama.

But what is it that makes the eye always move to the same position (top center) when, for example, one thinks something positive? As one learns mental models (the programs of the brain-computer), one tends to respond with the body more and more in the same way so that, every time a positive thought arises, the eyes go to the center and upwards and their movement often tends to be increasingly emphasized by the upward movement of the neck and head.

An example: "Oh, thank goodness, finally, they raised my salary..." and the eyes go to the center upwards. It was like this the first time, then the second and the third until you get to respond, to a stimulus of this type, always with the same bodily movements. The acquired habit finally leads to activating, when the memory of the response to the stimulus is evoked, the memory of the bodily movements that are responsible for it. In fact, the movements of the body and the sensations provoked are in a relationship of perfect reciprocity, so much so as to allow the exchange of cause and effect.

Here is a practical case: a heavy object falls from my hand and I pull back my foot, but I don't have time to avoid it and I break a toe, causing me great pain. Every time, from then on, I remember the pain I suffered, I will immediately pull my foot back even if doing so is no longer necessary; and, if the pain suffered was very strong, while I pull my foot back I will feel, for a fraction of a second, the same pain I felt then.

The eyeballs move, therefore, only at a later stage, driven by Pavlovian impulses in response to a stimulus; at the beginning, however, the movement is generated in accordance with Pulver's theory of spaces.

Pulver, as I have already said, distinguishes in the graphological environment areas of graphic space that are representative of the past, present and future of the sphere of the Self, of the senses and of thought. Just as handwriting does, which depends on the movement of the arm in the act of writing, the eyeballs also follow, in their movement, the same laws of Pulver's spaces. These laws exist precisely because they are linked to archetypal ideas.

Above is good and below is evil. Why? Simply because our way to perceive the Universe, based on rigid geometric rules, tells us that it is so.

The position in space is linked to the form. The form is an icon, that is, an image that is born from the symbol; and the latter comes to life from the fundamental archetype, which is the same for everyone.

In graphology, the sphere of feeling is represented by the lower part of the writing model, while in the VAK model it corresponds to a downward orientation of the eyeballs.

In graphology, all the writing movements related to idealization are at the top; in the VAK model, idealization corresponds to the orientation of the eyeballs upwards.

Hearing is at the center, because the body connects the position of the auricles to this action. As if to get closer to the external ear, the eye moves toward it and, when it goes toward your left ear, it indicates that you are going toward the past, that is, toward what has really happened (what you have actually heard); when it goes toward your right ear, instead, it indicates that you are going to listen to something you have never heard because it is located in the future and you are building it right at that moment.

In the untrained inquiring listener who is intent on looking into the eyes of the interlocutor, no small amount of confusion is generated: let us keep in mind that we are observing archetypal responses that are specular to the spatial meaning that belongs to them.

True left-handers, those who, compared to right-handers, have the right lobe of the brain swapped with the left one, react in exactly the opposite way: they have a totally specular temporal and spatial perception of the archetypes, in perfect agreement with the working hypotheses exposed above.

Actually, there is also a ninth position of the eyeballs, the one "in the middle and in the center".

This position, on a space-time level, is characteristic of the present; those who draw on the "today" look straight ahead because that is where the eyes focus best on what interests them or a possible danger. As we will see in the following examples, this position is very important because it is manifested, during NLP sessions, when the subject is remembering his alleged *abductions with his eyes open.* It will be easy to notice that the eyeball often appears to be still in the center of the eye: this happens for the simple reason that, by reawakening memories, the subject relives the scene as if it were in the present. The memory is not in the past: at that moment the brain is reading on its internal hard disk and relives the experience in real time, which becomes a recovered Map of the forgotten Territory.

Quick identification of VAK types Identifying VAK types is extremely important to establish the best possible relationship with the subject to be examined and to fully understand the signals that his body emits during the awakening of the memory. In this way, you can be sure not to make mistakes and not to confuse real experiences with the imaginary.

Input Channel You can also identify the *input* channel of the subject under examination by taking a quick look at his general movements. I say this because, for beginners, It is often difficult to interpret the movements of the eyeballs, which sometimes move with great speed. Only with a lot of practice can one understand from the movement of the eyes which *input* channel is used, but to facilitate the analysis it can be added that:

- The Visual type has an upright posture, high breathing, a high tone of voice, and a fast pace. He gestures toward the upper part of his body.
- The Auditory type assumes a "telephone" posture (head tilted, with the hand next to the ear, in the gesture of listening), medium breathing, and a singsong tone of voice. He gestures toward the middle of his body.
- The Kinesthetic type often assumes hunched positions, speaks and moves in an exasperatingly slow manner. The tone of voice is decidedly low and gestures are expressed downwards on the body.

Processing channel

The processing channel is less evident than the input channel, since it refers to internal mental models which, moreover, also have an unconscious counterpart in movement and body posture.

- The Visual needs to draw while speaking or thinking; he scribbles on a sheet of paper, plays and moves objects in front of him.
- The Auditory listens to music while studying and, when he moves objects, he is attracted by the sound they make when they bump into each other.
- The Kinesthetic touches objects and, while he reflects, his fingertips seem to "listen" to the roughness of the materials in his hand.

Internal channel

It is technically not very visible precisely because it is internal. It is determined by exclusion.

These channels are called "preferential" because one prevails over the others, which are also present. So we should not expect people to be only Auditory or Kinesthetic or Visual, but that they use one of these channels in a preponderant way.

In this context, one could also say that a person who has all three channels functioning equally both outward and inward would be defined as having high intelligence, but would probably appear psychically disturbed.

The absolute use of the same channel both in *input* and *output* would produce a significant "brain dystonia" effect, with consequent confusion of real data with imaginary data. We would be faced with a new definition of madness, according to which the madman would be like a computer in which the *bus,* that is, the hardware channel that passes the information traffic, no longer works.

Specific Behavioral Analysis Behavioral analysis is the branch of NLP that studies body movements used as a means of communication. It is a true metacommunication, that is, a communication that does not appear at a conscious level but, almost subliminally, is produced by the Unconscious of the first interlocutor and captured by that of the second.

Knowing how to read body movements allows you to know if what the interlocutor is thinking is real or imagined, and also allows you to verify his good faith.

In the ufological field, this last aspect represents an important parameter of judgment and allows to study with a certain tranquility the cases of *abduction* without wasting time with charlatans and mythomaniacs. Not only that: you can also study the behavior of ufologists and understand, without the possibility of error, whether they are in good faith or lying, whether they have something to hide, whether they are in collusion with occult powers or are simply poor in spirit.

For the attitude of the eyeballs and for the analysis of handwriting, there are entire libraries of movements and postures that are treated in the various texts of Behavioral Analysis.

Here I would like to mention two bodily situations that are worthy of note for the simple fact that they are useful for this research and also because they have never been treated in NLP books. I am referring to the movement of the vocal cords and the ciliary stimulation.

The vocal cords

The vocal cords are moved by muscles. These muscles are supplied with blood more or less quickly depending on the emotionality of the speaker, so much so that some machines, such as certain types of polygraph, use the measurement of the tension of the vocal cords to identify states of stress that can be correlated with true-false responses. I have already partially mentioned the fact that, in the VAK context, those who speak with a loud voice to overcome others are Visual, while, as the tone of the voice becomes more calm and feeble, we have Auditory and finally Kinesthetic situations.

Please note: I am not talking about the tone, but rather the *power* of the voice.

The ability to modulate *the tone* of voice is instead proportional to that of correlating with the outside and the latter, as has been said, depends on the intelligence of the speaker. Therefore, a monotonic expressive language is an indication of a lack of reflexes and an inability to immediately deal with situations. Furthermore, if the monotony is characterized by a low frequency, we will have before us a person who is certainly kinaesthetic, that is, reflective, but also incapable of structuring and modulating the tension of the vocal cords for fear of exposing his communication and what he has to say. These are always people who do not want to expose themselves: either because of shyness, or because they are lying.

Usually, you can have an indication of a lie from the fact that the person lying, moves the whole body little in general and appears static in the movements of the mouth which, when speaking, does not even seem to move and remains almost closed in one line (the ventriloquist's position). In this case an effort is made to be monotonous, and the expression of the voice is unnatural.

Equally unnatural is the voice of someone who speaks monophonically and with a strident voice, at high frequencies. Here too we are faced with an inability to relate to others in a modulated way depending on the situation, but this inability is usually caused by true latent stupidity.

Why is vocal behavioral analysis so important? For the simple fact that not only is it possible to instrumentally measure (in reality the trained ear of the brush artist notices it immediately) the variations in the tension of the vocal cords and use this parameter for true-false answers, but the measurement is also useful for detecting, within hypnotic sessions, the presence of states of altered perception determined by alien influences.

In fact, I briefly mentioned in the first chapter that, inside the mind of an abductee, there are various passive (Passive Alien Minds) and active (Active Alien Minds) identities. Active Alien Minds (AAM) are made up of the Mind and Spirit of alien beings. These beings are present not only as mnemonic baggage, but also as active will inside the brain of the abductee and, at times, push their host to perform actions and assume behaviors against his will.

In this regard, the Church speaks of diabolical possessions and related exorcisms, while psychiatry speaks of multiple personalities and schizophrenia, creating great confusion.

In hypnosis the tone of the vocal cords is in accordance with a True-False response and makes it possible to verify that the subject always says what he considers to be true. In other words, he does not lie.

If then, during the session, the alien who is parasitizing the abductee takes control of the vocal cords, making the subject say things that he does not think at all, there is an immediate alteration in the tone of the voice (it would be impossible to record it if the subject were under deep hypnosis; in that state the voice is aphonic, low, not modulated due to the lack of blood supply to the vocal cords - fundamental frequency < 200Hz).

This strange behavior shows that something else is taking over.
of the person's body under hypnosis and tries to interfere with his will.

With this technique I have always been able to easily discover when the answers were dictated by the true personality of the person in front of me and when, instead, this was that of the parasitic intruder.

Often the voice of the subject under hypnosis, from calm and placid, suddenly becomes arrogant and biting only for short moments or almost seems to want to affably convince the interlocutor of his good faith.

If one were in the presence of a multiple personality in a hypnotic environment, the tone of voice should instead remain completely unchanged, as happens when, in hypnosis, one passes in the various questions from *Soul* to Mind, to Spirit, to Body. We'll see that better later.

Ciliary stimulation

I noticed that ciliary stimulation - that is, to put it very simply, the tendency to blink - was a parameter of considerable interest for this type of study.

For doctors, it is the need to close the eyes to moisten the pupil with organic fluids secreted by the tear duct. In order to function, the eye must always remain moist. The quantity of water that is normally contained in it (as a physiological component) is very high and, after all, this organ - forgive the expression - is like a jellyfish that, exposed to the sun without water, dries up and dies. Consequently, for doctors, the human body produces involuntary movements of opening and closing the eyelids to moisten the external part of the eyeball.

I immediately noticed that some people were blinking their eyelids more frequently than usual: was it just to moisten them? I also noticed that a person placed in hypnosis with his eyes open tends not to blink at all. The eyelids are a part of the body and therefore their movements are regulated by the Unconscious, therefore they also depend on emotion.

Does this perhaps mean that people with high emotionality blink with higher frequency? Absolutely yes!

So if a person almost never blinked - limiting themselves to just enough to moisten the eye - they would be a person with almost no emotionality.

We should not speak of repression but, as I said, of a real lack of emotionality: repression at a subconscious level would in fact be betrayed by dystonic movements of the body, which would however remain outside the control of the Subconscious itself.

Some figures in public life are perfect examples of this. I could name many, but I leave it to the reader to verify this hypothesis in everyday life, reminding him to apply it first of all to politicians. There will be surprises!

But why is this parameter so important to me?

Because the Soul and the emotionality dwell in the Unconscious and express themselves together and in step; therefore, by deduction, we can say that, those who do not have *a Soul,* rarely blink during the day.

The consequences of this, based on my daily observations and those of abductees, are dire.

Furthermore, beyond my own observations, in regressive hypnosis the "alien memories" I mentioned in the first chapter state that:

The copies of the abductees made by the aliens and used to fill the place of the originals during some particularly long abduction operations, almost never blink.

Abductees also report that, on certain occasions, their relatives appear disoriented and state that they have been dealing with "their selves" devoid of emotion.
This state of affairs lasts for a few days, then everything returns to normal.

Someone replaces the original with a Soul with a copy that does not have one. view? This seems to be the mind-blowing solution to the problem.

In hypnosis I immediately asked - obviously it was the best area in which to investigate - how one can recognize a person who has a Soul from one who does not. The answer was immediate: "Look at the eyes: if there is no Soul, they will appear empty and expressionless."

This answer was given to me by the Soul of an abductee who, under hypnosis, I had degenerated in a physical sense (that is, I had separated from the remaining components of the human being: Body, Mind and Spirit). What can I say, if not take note of the situation?

Through NLP, however, one understands how people with limited ciliary stimulation respond well to television quizzes, are successful politicians and excellent military men.

People you should never trust at all!

Tell me how you move and I'll tell you who you are

Since this is not a treatise on classical NLP, I will not set out the principles of gesture physiology. Instead, since this is a treatise on how to understand and resolve the problems of those we can define as "alien abductees", I believe that we should know at least some of the basic gestures that human beings perform during their lives.

The investigator who finds himself in front of a subject to study, should absolutely understand what the unconscious of the person in front of him extrinsically expresses during their relationship.

Here, then, is a list of the main movements, from which one can start a more in-depth study of the relationship between space and movement and between the Unconscious and space.

Gesture type	Unconscious Motivation
Lip caress with the fingers or part of the hand.	What you are hearing is interesting and needs to be explored further. finger.
Emission of the tip of the tongue outside the oral cavity, with tight lips.	The signal, also called linguino, indicates maximum appreciation for the interlocutor or for what he is saying.
Biting the upper lip- *king.*	Deficiencies in the sexual sphere. The interlocutor is informing you of this.
Biting your lower lip.	Affective deficiency. The interlocutor is informing you of this.
Sucking fingers or a object.	Traceable back to a psychological oral phase of feeding from the mother's breast, it indicates a need for nourishment... talk to me again, tell me again...
Caressing one's hair.	Lack of affection and need to fill it with one's own caresses... How much I love myself... thank goodness I'm here to love myself...
Moving the torso forward.	Absolute interest in the topics discussed in the conversation.
Moving the torso backwards.	Complete disinterest in the topics discussed in the conversation.
Hopping from a standing position by shifting your body weight alternately from one foot to the other.	The need to not stay there, to go away, to escape, as if the ground were burning underfoot and it was necessary to flee.
Hug each other.	Need for affection due to introversion.
To swing while standing still.	Lack of affection. It is due to the lack of rocking of the cradle during the more tender age. Classic of only children.
Smooth the edge of the outer ear.	Gesture of sexual attraction towards the partner. It is usually performed by a female to attract the attention of a male in the group.
Rub your arm or leg slowly.	Gesture of sexual attraction towards a male partner. It mimics the caressing of the phallus and can also be done with an object, such as a pole, a table leg and so on.
Play at rhythmically putting a ring on and taking it off your finger.	It mimics the sexual act, it is a call to the interlocutor's unconscious.
Move occasionally objects towards oneself or towards each other.	All mine, do not touch, do not enter my personal sphere. If, on the other hand, objects are abruptly pushed away from oneself, a barrier is being built against the interlocutor. If objects are moved noisily and senselessly, the signal means: "Let's put things back in their place and clarify things, because things are not as you are explaining them to me."

To take a crumb or a hair off the interlocutor's face. I'm sitting.	It comes from a gesture of primates, who in their clan flea each other. It means, literally: "I consider you one of mine or I want to be one of yours".
Rhythmically swipe a finger under the nose horizontally and towards the interlocutor.	It literally means, "I am disgusted by what you say or what you stand for."
Swipe vertically along the entire length of the nose, on its upper part.	Pinocchio's archetypal gesture. It means: "I'm telling a lie... and my nose is growing, metaphorically speaking."
Swipe vertically along the entire length of the nose, to the side of one nostril.	In general, it is an act of sexual attraction of the male towards the female. It is as if he were saying to his partner: "I am sexually gifted".
Point a finger at your forehead- tea.	It wants to indicate to the interlocutor that what he is saying must be carefully examined.
Point a finger at your eyes.	It is meant to convey the idea: "I'm watching you carefully: be careful what you do."
Point a finger at your mouth- approx.	If the finger is vertical it means "Shut up", but if it points to the oral cavity it means "Now I'm talking, listen!"
Point a finger to your ears- who is.	It means: "But what is he telling me? I'm not I'm not stupid!"
Point a finger at the lin- gua.	It means: "Watch your mouth!"
Point a finger in the direction of the interlocutor.	It represents the extension of the arm, more or less tense. It is a non-verbal aggression towards the interlocutor, imitating a sword pointed at him.
Point a finger up swinging it towards the interlocutor.	It archetypically means that one's actions will be carefully examined (by God or the Judge) and, in simpler words, it means: "Be careful..."
Throat clearing and/ or coughing Sire.	Gesture of refusal, which occurs when one would like to say something but does not have total control of the vocal cords. Inside you there are two opposing impulses, one says "speak" and the other says "be quiet, it's better".
Sit with your legs open.	The gesture comes from the exposure of the genitals. It means that one is not afraid of the interlocutor and, if he is of the opposite sex, it also means sexual availability.
Sit with your legs crossed and tightly joined together.	The position originally served primitive man to protect the genitals. It is a closure towards the surrounding environment.

Sit with one leg crossed over the other, but turning the knee of the first leg towards one of the interlocutors. bulls.	It means that you only disagree with some com- members of the group, especially those toward whom the knee is pointed. During the discussion, there is a tendency to rotate the pelvis, varying the direction of the raised knee and highlighting that one does not always disagree with the same people.
Scratching your head.	Nervous tension causes the capillaries to tighten, which causes itching. It literally means: "I have a big headache to solve."
Scratching or massaging your forehead.	There is tension, no one has been clear or able to express their ideas.
Scratching or rubbing your eyes.	Let me see better what you mean!
Touch your tie or the handkerchief that is in your pocket.	This is a male act towards a female, meaning. "I am ready for sexual intercourse." If she accepts, she in turn adjusts the handkerchief or tie for him.
Keep your toes pointed in.	Introverted character.
Keep your toes pointed out.	Extroverted character.
Keep only one toe pointed outward.	If the tip is on the left, it indicates openness towards the past and a lack of desire to take risks by changing things. If the tip is on the right it indicates availability towards the new relationship.
Keep the inside edge of the feet slightly raised from the ground.	It indicates a closed and quibbling character, meticulous and not very trusting of others.
Keep the outer edge of the feet slightly raised from the ground.	This is a person who has little critical spirit, a simpleton who trusts naively.
Hold your head in your hands.	It literally means: "I have too many thoughts and I can't handle them all."
Yawn.	It represents an act of repressed aggression, for example when the interlocutor says boring things and the first instinct would be to tear him to pieces, but we settle for yawning in his face.

To pluck out, absentmindedly, the hairs on one's nose, beard or eyebrows with two fingers.	It is an act that indicates stress in the sexual sphere and evokes the act of male masturbation.
Keep an eyebrow atzato.	It indicates aggression and, unconsciously, that one sees differently with one eye: the one whose eyebrow remains lower is the less efficient one.
Rhythmically raise the sopracciglia during a didiscussion.	It indicates strong aggression that is about to be unleashed at any moment.
Playing with a lock of hair.	The lock of hair becomes a transitional object on which to unload one's affectivity. The gesture tends, Pavlovianly, to become ritual and repetitive like the act of smoking a cigarette.
Bend your neck to one side duduring a discussion.	And the act of showing the jugular. It indicates submission to the interlocutor and his ideas.
Lowering your head while looking at your feet during an argument.	It indicates that one is avoiding confrontation and is in a position of psychological inferiority.
Keep your hands in your pockets duduring a discussion.	I don't want to let you know what I think of you! Controlled, missed or hidden gestures indicate the lack of desire to communicate due to excessive self-concealment.
Place your hands on your hips.	It is like placing cats sideways, to make the opponent believe that they are bigger and more dangerous than they are. The "dictator" position is also called "housewife's" position, because in this way it indicates that they are in command of the house and shows the interlocutor that it is the stronger.
To stand to the side during a discussion.	To escape confrontation, not out of weakness but out of politics; to calculate the best moment to insinuate oneself into discussion or in action.
Make the American OK gesture with your thumb and forefinger, drawing a circle.	The gesture must be performed by a male and is a measure of the strength of the interlocutor's animus. It mimes the memmale sexual bro and indicates a correct sexuality.
Make the American OK gesture with your thumb and forefinger, drawing a triangle.	The gesture must be performed by a female and is the measure of the strength of the Soul of the interlocutor. It mimics the female sexual organ and indicates correct sexuality.
Hugging with your fingers one hand his neck.	It is a gesture often feminine and intended for the male. It indicates sexual availability.

Cross your hands into a closed fist, making the thumb of your right hand prevail over all the other fingers.	A person tied to the sphere of having and less fulfilled in the sphere of being.
Cross your hands into a closed fist, making the thumb of your left hand prevail on all other fingers.	A person tied to the sphere of being and less interested in that of having.
Hold your palm open, with your fingers closed.	The gesture mimics a blade and indicates aggression. It means: "I'll cut what you say" or "I'll slice you into slices ."
Sit without allowing your feet to touch the floor.	Inability to relate to the reality around you. Tendency to live one's dreams.
Speaking with your hands behind your back.	It indicates hidden submission towards the interlocutore: the gesture forces you to bend your head forward, directing your gaze towards the tip of your shoes, and also forces you to advance towards the interlocutor with your torso bent, without showing what you have in your hand.
Walk with your shoulders hunched forward.	Gestures typical of introverts who are closed in on themselves: people who, if they could disappear in front of their interlocutor, would willingly do so.
Walk noisily and quickly.	It indicates an attempt to draw attention to oneself; this is done by people who usually unconsciously buy shoes with soles that make a lot of noise when walking.
Driving the car with the hat.	A classic gesture of someone who would have liked to remain in the mother's womb. They are insecure people, to be kept at a safe distance because, when they get into trouble, they tend not to be the only victims. They are dangerous when driving.
Reach out to the other person and grab their arm with the other hand.	Attempt to establish a relationship of supremacy with the interlocutor.
Reach out to the other person and rotate your grip so that the back of your hand remains facing up.	Attempt to override the interlocutor's will resulting in submission to one's own will.

Shake hands in the upper area of the bust (at the height of the heart), or in the lower area of the bust (at the height of the genitals)	Attempt to establish a relationship of a cerebral or sexual nature with the interlocutor, respectively.
Stand next to the person you are talking to and put a hand on their shoulder.	Attempting to communicate.. you belong to me or to someone else... he belongs to me.
While looking at your interlocutor, with a quick snap you direct your gaze in another direction for a moment.	It's called "controlling gaze" and it's used to keep an eye on another situation that is outside of the relationship you're having. In other words, you're more interested in what's happening around you than what's happening to you.

The type of gesture must be identified within this short list, but it is also necessary to observe what direction it has in space, since, in my opinion, it can be considered a design that the body traces under the impulse of a symbolism, which in turn derives from a fundamental archetype.

"Physical Crunch" between unconscious and subconscious"

There is a very simple and rather rapid way to verify the reliability of the answers of the subjects examined, "bypassing" the need to understand whether the subject is telling the truth or trying to tell lies: to establish this, in fact, there are many other means available.

The aim is more practical: to highlight, by applying this technique, strong cognitive dissonances - if there are any - between the Unconscious and the Subconscious of the potential abductee.

The technique can be used with extreme simplicity and is based on some studies and observations I recently carried out in the fields of physiology and kinesiology, combined with the analysis of methodologies inspired by alternative medicine.

Homeopathic medicine believes that certain types of drugs, called homeopathic, can be administered to the patient in very strong dilutions, thus eliminating the risk of intoxication. An ancient and strange practice is sometimes used to choose the drug: the patient is asked to hold the bottle of homeopathic medicine in one hand and to forcefully make an appropriate movement with the other hand (for example, squeezing the index finger against the thumb).

The homeopathic doctor opposes this effort and claims to notice that the muscular contrast capacity put into action by the patient is different only when the latter has the right medicine in hand. This fact would be attributable to the presence of a field that experts define as "morphogenetic".

Everything would be immersed - the drug and the patient - in this field and the two would influence each other by exchanging information at a level that is, obviously, exclusively unconscious.

I had observed the muscle contrast technique and had also noticed that it was also applied by asking the patient to make a correct statement (his date of birth, for example) and comparing his muscle contrast with that

exercised during a consciously incorrect statement: in this latter case the effort exerted by the patient became insignificant.

It is possible that the "morphogenetic field" exists, even if, at this moment, I am not personally able to evaluate its macroscopic effects; but from my experience it appears very evident that the response of the body, that is of the Unconscious, undergoes variations if the patient tells the truth or produces a statement that the Unconscious recognizes as wrong.

Regardless of the "morphogenetic field" theory, therefore, NLP is able to provide a simple answer to the alteration of the force exerted by the abductee when he is not telling the truth.

Let's examine this interesting phenomenon with a practical example. Let's take an abductee who, at a conscious level, does not yet know he is an abductee and place him in front of us with his arms straight forward and facing us, then ask him to resist the effort we will exert in trying to close his arms until the hands meet.

As we do this exercise and apply some force, let's subject it also to some control questions:

- *What is your name?*
- He answers correctly and resists.
- *How old are you?*
- He answers correctly and resists.
- *How tall are you?*
- He answers correctly and resists.
- *Have you ever had any dealings with aliens?*
- He replies *"No!"* and stops resisting by bringing his hands together.

What happened?

Simple: the behavior of the body is controlled by the Unconscious. When we ask a question to which the subject consciously thinks he knows the answer - but in reality it is his Subconscious that suggests the wrong one - the Unconscious tends to highlight the inaccuracy through an action of the body.

The moment the Subconscious induces the false statement, the Unconscious then tends to do something to signal its disagreement and, as it begins to act, for a moment the Subconscious loses control of the body's movements due to the internal trauma caused by the "false" statement.

There is an electric circuit called "Weatstone bridge" that can serve as an explanatory example. Among other things, it is composed of two perfectly balanced branches; if one of the two undergoes any variation, the entire bridge becomes unbalanced and the measuring instrument placed between the two immediately notices it and gives the alarm.

Similarly, the force exerted by each arm of the abductee represents a crossed *output* of the corresponding cerebral hemispheres and a small imbalance between the right and left lobes is enough for the newly constructed human Weatstone bridge to become unbalanced and signal the anomaly through at least one of the arms.

Practically, with this device, we have amplified the "voice" of the Inconscio, by crunching *the* Unconscious-Subconscious system and measuring its effect through the Conscious.

It will then be the investigator's responsibility to analyse, in a broader context of responses, the reason for the anomaly in the muscle contrast test.

ANCHORS USED IN PRACTICAL SOLUTION ABDUCTION CASES

An anchor can be an experienced situation, a remembered sensation, the vision of a particular object, or a simple idea.

Neuro-Linguistic Programming hooks onto it and attempts, with particular methods, to mechanically recall the sensations linked to it and then intervene by varying the perception of the anchor itself.

Basically it tries to modify the Map of a certain Territory.

The use of anchors is a fundamentally mechanical procedure and corresponds, however, without the subject realizing it, to the activation of a state of light hypnosis. Anchors are, for example, useful for healing phobias where psychology and psychiatry fail inexorably.

The basic procedure is more or less the following: let's say we are dealing with a person who is afraid of the dark. This fear is a mental model called by NLP "metaprogram": it must be eliminated or, better yet, modified in order to remove all the collateral effects that prevent the person from living with the dark.

I - The metaprogram must be called and this is the first operation to be carried out. to take.

The subject is told to remember the last time he had this fear.

He might at this point express the desire not to remember since, associated with that memory is the memory of "feeling bad" physically.

He will be told that he will be able to remember without being afraid and will be invited to imagine a television in which he can see himself as he is about to become afraid of the dark, also ordering him to freeze the images a moment before the fear begins.

This entirely imaginative process has the task of activating the metaprogram that is being sought. The subject does not realize, while trying to activate the memory from another point of view, that he is also restarting all the memories hooked (anchored) to this metaprogram, also because he feels sure that he will no longer have to suffer fear (since he has been forced to stop a moment before the painful memory).

The idea of seeing the scene from another point of view also convinces him that it is it's just a show and persuades him to play along.

At this point we are asked to tell the sensations felt and the thoughts had on that occasion. The result is a report of real sensations and thoughts related to those moments. The memory of the event is being anchored to that of the fear, but above all to that of what was thought, because it is probably something that was thought that triggered the fear, not something that was experienced.

in that situation. It is in fact probable that the fear was triggered as a reaction of the Unconscious itself to a signal that it confused with another similar one, so much so as to believe that in the dark one must necessarily be afraid. Something, during the subject's life, caused for the first time, during a basic episode, a strong painful trauma that was imprinted in the original metaprogram of the memory and was misinterpreted by the Unconscious.

Here is an abstract but plausible example: Suppose that the subject remembers, during the activation phase of the memory, having thought that being in the dark meant being alone.

The concept of loneliness is anchored to the episode and the patient is asked to recall other episodes in his life during which he felt alone; then he is ordered to go further and further back and to remember the first time this happened.

The subject, at this point, may remember that, when he was a child and was playing, he mistakenly locked himself in a closet that could not be opened from the inside.

Darkness, therefore, was mistakenly associated by him with a situation of solitude. because no one heard him cry. Here's the real cause of the problem!

What then happened from that moment on was caused by an incorrect programming of the Unconscious that misinterpreted the incoming signals: this, as we know, acts and reacts faster than the Subconscious, cutting it out; thus, when the subject finds himself in the dark and thinks about his situation, the Unconscious starts a reaction that, recalling the pain felt the first time, revives the memory of the sensation of panic felt as a child. The Unconscious has decided that, when one finds oneself in the dark, one must feel bad and reproduces the painful effects experienced then in a context that now no longer seems to have any plausible reason for existence; in other words, it automatically re-proposes the reactions proper to its metaprogram.

II - The second thing to do is to find the triggering episode.

I would like to remind the reader of the case I have already described when speaking about false *abduction syndrome,* in which a boy, as a child, had been punished by his father because he had dropped his toy and broken it.

In that case I was using this very technique.

Once the metaprogram to be modified has been discovered, a new series of more positive and "real" perceptions must be anchored to the traumatic situation, which will take the place of the painful perceptions and produce less negative sensations that are no longer disastrous for the subject.

III - Reprogramming is performed. It is relatively easy to identify the triggering event, but it is not so easy to remove a metaprogram, especially if it has been working for a long time.

Memories, in fact, tend to chemically involve the same neurons, consequently obtaining the same responses; a reprogramming of this type instead implies the use of a different neuronal pathway.

Pavlov teaches that, once a habit is acquired, the more it is rooted, the more difficult is to remove it. NLP, acting on the initial metaprogram and not on the neuronal processes - as psychotropic drugs tend to do, has much greater chances of success. It is not a matter of artificially modifying a Map, but of adding data to the existing one so that the subject, with more information available, understands - both consciously and unconsciously - that one should not be afraid of the dark. One does not simply say: "But no, it is about the fear of the dark that you had as a child. Now that you know it, you are cured."

This is not enough, because the subject's Consciousness knows that this is true, but his The unconscious will always react in the same way, inducing fear!

For this reason, it is necessary to reprogram the unconscious.

To achieve this reprogramming, hypnotic techniques must be used. which, and NLP works "ecologically" using states of light hypnosis.

These states, once again, are evoked using anchors.

Some techniques are decidedly mechanical and others more sophisticated but, since this is not a treatise on NLP, but rather a series of examples of application of methods, I will not describe them again: I will simply refer to the NLP treatises cited in the bibliography below and I will end with another example.

The subject is told to think of a pleasant event in his life, an event that made him feel good. When he has chosen the event, he is told to stand in front of his hypothetical television and watch the scene again. He is told that the television is very bright and that the colors are very, very bright, almost excessive.

While the subject reviews the scene within himself and describes the positive emotions of peace and tranquility that he felt in that particular episode of his life, a moment before and not a moment after the peak of the sensations, without him noticing, the center of his forehead is pressed forcefully with the thumb.

You could use any other point of the body and even any other finger, since you only want to create a kinaesthetic anchor: in other words, while you make the subject feel a strong sensation, and therefore easily recoverable from his memories, you associate it with a sensation of strong pressure on a part of the body. If the operations have been performed correctly, the two sensations will remain correlated.

IV - **After having created the anchor between two strong sensations, these should be transferred into the "Fear of the dark" program.**

For this reason, the subject is asked to remember once again the episode of the closet experienced as a child, but this time in black and white and not in color. When he is about to reach the peak of fear, which will already be much reduced due to the lack of colors in the memory, the activation of the kinaesthetic anchor is imposed by pressing the thumb firmly on his forehead in the same point, with the same force and for the same time used previously.

V - **Reprogramming at the Unconscious level has been achieved.**

Every time the subject finds himself in the dark, he will unconsciously remember the sensation he felt when he was well and, with time, this will become more and more stable. He can, in any case, also press his forehead to make the sensation of fear disappear and replace it with a more pleasant one.

You can see how these techniques activate the fundamental archetypes, which

They are the instructions of the brain's machine language and are expressed through the production of strong sensations (such as, for example, deep feelings).

The reader will have noticed the detail of the activation of memories in color and in black and white. It must be said that the archetypes create the symbols that, in turn, generate the colors, from which images and finally phonemes derive. The presence of color is intimately linked to the production of feelings, both because symbols and color are closely linked, and because the same area of the brain that produces colors activates the memory of sensations, including fear.

So remembering something scary in black and white is, to a large extent, equivalent to keeping panic under control while recalling the memory. On the contrary, brightening the colors means amplifying the sensations.

At the end of the anchoring process, the subject is usually made to relive the memories of the original episode to verify that the anchors are properly installed, otherwise the process must be repeated just as it would be with a computer.

It should be emphasized that it has been possible to reprogram both the Conscious and the Unconscious, according to the idea that it is the cerebral process that is reprogrammable: the brain, therefore, not the Mind (the latter, in fact, possesses the axis of Consciousness, therefore it cannot be modified. The brain, on the other hand, does not have it, therefore it can be intervened upon).

ANCHORS IN ABDUCTION

Storyboard Anchors

The slide, or static anchor.
The camera, or dynamic temporal anchor.
The control room, or dynamic space-time anchor.

Soundtrack anchors

Kinaesthetic anchor.

Archetype Anchors

Anchor based on the "non-physical" sensations of "feeling inside".

These anchors will be analyzed one by one, keeping in mind that they are totally unpublished, even if something similar can be found in completely personal techniques of some experts in the sector. It is clear, in fact, that these are not new inventions, but the elaboration of a series of methods intended to achieve the expected result, which consists in the recovery of memories of UFO events such as *abductions* without the use of classical hypnotic regression, but only using the "word", free from induction processes.

The idea of using anchors arises from the hypothesis that the subject is actually a victim of *abduction;* therefore the technique is not used to verify whether *an abduction* exists or not, but only to remember the past of the experience.

This is the point of view of the investigator who works with NLP techniques; the subject on whom they are applied, instead, with respect to his previous *abductions* he may assume a random attitude: he may in fact firmly believe that he has been abducted or not be at all convinced of it.

This only happens during the first session. In the following sessions everything will be different, since every doubt will have already been dispelled. It is essential that the investigator, before carrying out the initial session with the abductee, has already ascertained, through a preliminary interview, the execution of the TAV/MARIT and the analysis of the dreams and memories of the subject.

The hypnologist must in fact anchor himself to an episode that really happened and really remembered, or to a dream with a UFO setting that he suspects to be much more real in nature than the abductee himself believes.

Evidently the investigator must be an expert in *abduction* and able to grasp every detail of a UFO nature that may appear in the dream. I have already said that abductees tend to remember *abductions* that have actually occurred in the form of confused dreams; however, it is easy to establish whether these are real experiences by applying the VAK model and the analysis of eyeball movements referred to above.

Once the episode that actually happened and remembered in fragments has been identified, or the dream considered as such and actually indicative of a real experience, the subject will be asked to stop his memory on a "photogram" of that memory.

This "frame" is seen by him, precisely, as a still image that he can examine, at the request of the investigator, in all its details, repeatedly and slowly, from top to bottom, from right to left.

"Nothing is happening because the scene is still," he will be told several times.

This last sentence reassures the subject, who however is not frightened because he does not expect to see anything different from what he is already reliving mnemonically; in reality, then, things will inevitably take a very different turn, but he does not know it yet.

In this first phase a static anchor is being used .

The static anchor was inspired by the so-called "daydream" technique, well known to expert hypnologists. What happens while the subject reviews the "frame" is nothing more than a change in the perception of the surrounding environment. As he examines all the details he had not seen until then, his attention towards the outside decreases and that towards the visual memory increases. Furthermore, his Subconscious, which is a skilled controller of all processes that can harm mental health, notices that nothing is happening and believes that there is no need to intervene by blocking a flow of memories that, moreover, has not yet been started.

But he miscalculated: this technique puts the subject in a state of altered perception in which the input channels to the outside world become less manageable and all the *input* comes from the still image that is increasingly awakening. The subject begins to modify his electroencephalographic (EEG) tracing and the investigator understands that something is about to happen as soon as he notices the fixity of his gaze in the center of the visual field: the subject is totally absorbed in looking at the image with his eyes open. At this point he will simply be told: "Good. Now, when I say go, the image will move like in a movie... Go!"

This procedure must be carried out without haste but quickly, so as not to give the subject's Subconscious time to understand that it can no longer intervene to remedy the flow of images.

In fact, in the first phase of awakening in a *static anchor environment,* the subject was made to linger on useless details such as the color of the sky and the color of the floor in an attempt to isolate him from the outside world, but this second step, which corresponds to the application of what I have defined as *a dynamic temporal anchor,* must be fast, or rather, the transition between the two anchors must be fast.

In these two phases, especially in the second, it happens that the subject anchors himself to his memories, which are true and absolutely real; the brain has found them and advances them temporally. It goes forward up to a certain point, then stops and says it no longer remembers anything; no problem: we can reconstruct the memories even if, like in a hard disk, they are fragmented and we have lost the track that normally allows us to find them.

Doing it is very simple: just ask the subject to invent the continuation of the scene without worrying about anything. At this point you have to carefully check in which direction he orients his eyeballs, to verify that he draws on the memory of what he actually saw.

The subject thus attempts a fantastic reconstruction and, if by chance the scene described up to that point has actually been experienced - and the investigator knows that this is the case - this will evoke new images that have actually happened: it contains all the elements necessary to represent what has been asked of him and, moreover, it exists and is already ready for use.

The abductee does not need to create a false image because, as soon as the reconstruction of the scene begins, he can automatically use the pieces already ready and available: it is much easier to recall an image already resident in memory, rather than construct one from scratch.

The process is absolutely automatic and, while it occurs, the kinaesthetic anchors that I will talk about in a moment are usually activated; it is well known to everyone, in fact, that it is enough to remember just one detail of a scene to bring it back to mind in its entirety.

You've lost your car keys and you don't know where you put them; you had them in your hand a moment ago and now they're gone. Panic! Think back and reconstruct all the actions you've performed; suddenly you remember the movement of your arm performed to put them on the... *"oh yeah, I put them on the bed!"*

It was therefore sufficient to reconstruct just one detail of the action that the Subconscious had carried out using a mental automatism - but which the Unconscious had nevertheless recorded - to bring the whole scene back to mind.

But if this is the case, then it is possible to do even more: the idea consists in asking the subject to evoke a scene that the investigator is certain the subject has remembered, but which the subject is not aware of having among his memories.

You can induce him to see it not through his own eyes, but as if it were filmed by a hypothetical camera located in a different place of the scene itself, that is, from another angle. If there were more than one imaginary camera, you could tell the abductee to behave as if he were in a control room and the investigator could choose an angle and then ask him to "invent" the collusive action if it were filmed from the new position.

Initially, by applying this idea, I wanted to obtain a certain result, but then I realized that much more could be achieved by making the brain work in an unusual way.

At first, if the subject did not remember his experience, I placed the camera - that is, his hypothetical point of view - external to him and made him reconstruct the images as if he had seen them from outside. If there were any blocks preventing the memory of particular scenes, I would thus bypass them by not asking the subject to remember the blocked scenes, but others. In my opinion, the details would still have been described as in reality, since the subject's Unconscious, knowing the truth, would have done everything to stick as close as possible to reality.

Classical NLP has always used these methods with excellent results and I was simply borrowing some operational techniques normally used to remove anxiety and heal phobias and panic states.

The idea worked, and I soon noticed that, as I changed the position of the camera, it sometimes happened to be at a point where the subject had actually been. Asking to reawaken the memory of the scene from that position was therefore equivalent to recalling everything that had actually been seen from that position. I had identified a new anchor that I would later call *the dynamic space-time anchor.* The brain process is now clear; it's just that, at the time, I hadn't thought of it yet.

The subject has before him a scene with vivid real memories, sometimes traumatic, that until now he has not been able to remember. The mnemonic block is now bypassed and they, little by little, come out with the same temporal progression with which they were recorded during the real development of the facts.

This is where the kinaesthetic anchors come into play.

The subject is at the mercy of his memories and no longer sees the room in which the NLP session is taking place; then, calmly and speaking in the present, he is asked if it is cold or hot, what noises he hears, what smells there.

Be careful! Not "What did it smell like?", but "What do you smell?", "It's cold outre?" and so on.

Kinaesthetic anchors are based on the memory of *physical sensations.* It is useful to remember that anchors such as multiple cameras are intended to make you remember the visual, the *story board,* the film of the memory (the Map), while the rest represents the soundtrack of the film.

In fact, it is enough to recall just one detail to recall an entire memory that did not want to resurface. For example, if the scene does not resurface visually, but one remembers the thermal sensation, this - or rather its memory - will automatically attach itself to the scene in its entirety and even the visual memory will become available again.

We will see better later, when speaking about deep hypnosis techniques, that the forced opening of too many input channels at the same time causes the *"crunch"* of the Subconscious, which then automatically passes the command of the operations to the Unconscious alone: and at this point the subject is under deep hypnosis.

In this phase of the awakening of memories I tried to do something similar with anchors; however, the subject, in this case, is not in deep hypnosis at all and is able to decide how to correlate with the external environment. In fact, he is in a state of light hypnosis, comparable to that reached when watching a film or reading a book with interest.

Having come this far, you can go even further by using anchors that make

to recall feelings of fear, desperation, amazement, abandonment: that is, to evoke feelings. The use of these anchors, however, can be decidedly devastating due to the reactions that the person concerned may have.

Recalling the pain of undergoing surgery in an alien environment is already very unpleasant in itself, but reliving how helpless you feel when you are stuck on that operating table, with strange and hideous beings who want to do who knows what to you, is downright terrifying.

However, the effect is that the abductee first cries and despairs, then thanks for making him cry precisely because, he will say, on that occasion he would have wanted to do so, but he could not because he had been emotionally blocked by the aliens. It is clear that externalizing emotions is a necessity that the abductee has, if he wants to regain possession of his memories: the expropriation of sensations is, in fact, one of the most deleterious aspects of *abductions.*

Not reliving these emotions induces in the abductee situations of strong dissociation that often lead to suicide, especially when the common processes of cognitive dissonance are no longer sufficient to modify the aspect of a reality that, at an unconscious level, appears increasingly unbearable.

Cognitive dissonance helps the Subconscious to alter reality, but it has no effect on the Unconscious, which does not allow itself to be fooled by false Maps that are too distant from the reality of the Territory.

Some practical cases

Here are some highlights of my first meeting with Rita, a young university student who was an abductee and who tells me that her health has worsened since her parents gave her a study trip to England to attend an English language course. Once back in Italy, the girl becomes a vegetarian, undergoes a strange surgical operation in which nothing is done to her and often has nightmares in which small beings want to take her away with them.

I'm going back to the time I spent in England when Rita was feeling ill at *college:*

- How did it happen that you felt sick?

- I was almost eighteen and that afternoon they had organized a treasure hunt in the woods next to the Thames. Everyone had a sheet of paper with instructions and, at a certain point, I left the group.

- Why did you move away?

- I don't know, at a certain point I felt the need to go over there.

- Over there where?

- Over there, where that tree was.

- And then what happened?

- I don't know, they found me late at night with a high fever and they brought me back in college. My sneakers were untied and my blouse was a mess

- So let's try to remember things as they really happened: now you ask yourself... I'm going to try to imagine the last scene you remember from that day as if it were a photograph printed in your head. Are you ready?

-Yes.

- Good. So, what do you see in this photograph still before your eyes?

- So, there's a tree in front of me and I know that to the right is the river.

- And if we let the photograph give way to the next scene, what happens?

She becomes agitated and begins to tremble on the right side of her body, as if she had to balance the desire to move on one side and the desire not to move at all on the other (the right side of the body is connected to the left lobe of the brain, that is, to rationality which is about to be overtaken by emotion).

- Nothing's happening, nothing's happening, nothing's happening!

- Well, then let's look at this photograph in all its details. Do you see any interesting ones?

After a pause of about thirty seconds, fixing his gaze in the center of his field of vision he says: - *There is a light in the upper left.*

- Oh, good. What causes that light?

- I don't know, I don't see it.

- Why don't you see it?

- Because she's behind me, I've already passed her running close to her.

- Why were you running?

- I do not know.

- Well, then let's do one thing, let's go back to the scene where you walk down this path that leads to the tree and go over this series of images in your mind.
mind.

- There's a gentleman with a dog on my left. Strange... I hadn't seen him before. And an English gentleman with his dog... and now they're at the end of the avenue, in front of the tree.

- And the light, the one you had on your left, where does it come from?

- Where is that gentleman from?

- What does that gentleman look like?

- I don't know: I ran past too fast to look at it. I was interested in going forward; then I had to turn at the end, to the right... or rather, I have the feeling of having to turn to the right, having reached the end.

- So let's do something. Let's go back in time as if we were rewinding a video recorder and stopping at the moment you pass by the man with the dog, just one frame of that scene is enough. Now stop the video recorder in your head on that image, that single frame, and look at it carefully. You can see all the details you hadn't seen during the race.

She is perplexed and moves her eyes as if she were really following a scene. that he has in front of him.

- Strange...

- What's strange?

- Now he doesn't look like a man with a dog. The light is right above him and it's coming from above and I didn't see it because I'm looking where I'm putting my feet and not up. The man is dressed in a strange way and the dog is strange too, he's all black and has no hair. I said the man was English because he had light hair. He has long hair and he's dressed in a strange blue tight suit... and then he's very tall.

- How tall is he?

- I don't know... he's tall.

- Look at the trees behind the "tall gentleman" and get an idea of his height.

I repeat the expression "tall sir", as I always repeat some words that the abductee says: it is a question of the technique defined as "tracing".

- He's too tall to be English.

At this point I stop her and tell her, pointing to the door jamb that is in the room where we are doing the NLP session: - If it is lower...

But she immediately replies: - *No, it doesn't pass.*

The door jamb is two meters and twenty centimeters high!

- So let's get back to that "hairless" dog. What does he look like? Take a good look...

- But now it doesn't look like a dog at all to me. How could I have said before that it was a dog? It doesn't look like a dog at all: it has a big head and black translucent skin. He looks very thin, with a thin neck.

- Look at his "paws". What do they look like?

- Well, they're not really paws. It has long, black toes.

- How many "long black" fingers are there?

- I can't see them well: I'm far away.

- There is no problem. Now look at the image as if you had a zoom television and enlarge the paw... -... *there are three, three and... there's also a thumb... maybe...*

I won't dwell on these memories: she has already understood that something is wrong. She says she was taken back to college after a few hours, found some bruises on her body and had visibly lost blood from her right nostril.

As soon as she returns to Italy, she complains of severe abdominal pain and is rushed to the hospital. She is told that it is a polyp on her ovaries as big as an orange. She had never noticed it before. They tell her that she will be operated on the following Monday. It is Friday evening. She says that on Saturday she had another gynecological examination, the memory of which troubles her greatly.

On Monday morning the medical team arrives and performs a further gynecological check: the polyp to be removed has disappeared and the girl is discharged without further comments.

It is impossible to obtain the relevant medical records: they are not released by the hospital.

A few months pass and I carry out an investigation without informing the interested party: I discover that on the very Saturday in which the girl claims to have undergone the strange and annoying gynecological examination, the usual "flying saucer" had been sighted over the hospital in that city and the newspapers, naturally, had talked about it.

The second NLP session focuses on the medical visit that Saturday. The girl has very confused memories and I latch onto an initial image: - *I'm in the ward, it's evening and they take me away, they say they have to check, or something like that. type.*

- Stop, stop! Let's go in order: you're in bed and these guys come, do you remember?

- Yes I remember I'm walking with them in the corridor.

- Oh, good. Let's start from here. Are you on the stretcher?

- No, no, I'm following them on foot.

- What do these doctors look like?

- *There are two of them, they are in front and I can't see their faces.* - Is it hot or cold?
- *It's cold.*
- How is the floor?
- *It's cold.*
- How do you feel the cold of the floor?
- *Because I'm barefoot.*
- What do you mean? They carry you barefoot from one room to another without even a stretcher?

There is no response, she stares straight ahead and I realize that she is ready to continue describing what is happening, since she has firmly anchored herself to the image she is seeing again.

- What do doctors look like?
- *I'm like the English gentleman's dog from last time.*
- Are they holding your hand?
- *Just to pass by the room.*
- Which room?
- *The one where they visit me.*
- How did you get into the room where they're examining you?
- *There is no door, I don't see a door: it all goes white and then I'm in the room.*
- What's in the room?
- *There's just a kind of operating table, I don't want to get on it; the doctor is rude, he seems to have it in for me and says that I'm pregnant, but I tell him that it's not possible. He insists, it makes me angry.*
- And now what happens?
- *No, I don't want to, I don't want to stay there: I tell him I want to go away...*
- And what does he say?
- *He doesn't say anything, he doesn't care.*

The girl is shaking and crying visibly: the anchors have hooked in. physical and archetypal.

- And now what happens?
- *The doctor comes over and says he has to take something off me.*
- How does he speak to you?
- *I don't think he opens his mouth: I hear the voice in my head, I can't see his lips. move... he has something in his hand, some kind of tube...*
- What does this doctor look like?
- *I don't know, I don't know, I can't see his face.*

The girl is getting agitated and tilts her head to one side.

- *My head is tilted to one side and I don't see it... maybe I don't want to see it...*
- Why don't you want to see it?
- *Because he's weird and he's doing something to me that I don't want.*
- But then, if it's strange, it means you saw his face clearly: you're close, he He's close to you, he watches you closely to do to you what he has to do to you.
- *Yes, it's close.*
- Look at his pupils... what are his pupils like?
- *They look like those of a big cat.*

- What makes them look like those of a big cat? The color?
- *No... the shape. It has a vertical pupil, I don't want to look at it.*
- What does your bed look like?
- *It's not really a bed, it's a kind of armchair with things to keep your legs open, like the one at the gynecologist's.*
- And now what happens?
- *He gets me something.*
- Where did you get it from? Did you have it on you?
- *No, inside me. It seems like he took it from below.*

The girl is crying.

- What is this thing he took from inside you?
- *I don't know, I don't know, I don't see it: it's inside some kind of cloth.*
- And what does he do with it?
- *He gives it to the doctor, who takes it over there.*
- Oh, so there's another room?
- *Yes, the room full of shelves.*
- And what's on the shelves?
- *Bottles, that thing they took from me they put inside a bottleglia with some liquid.*

Now something amazing happens, which demonstrates how NLP works wonderfully .

I insist on asking the girl what was in the bundle and she insists on not telling me.

On the table in front of us there are several drawings that the girl has brought and that concern some of her dreams. In one there is a newborn baby. When I ask her to look carefully at the bundle to understand what is inside, the girl says she doesn't see, then adds: *"Maybe I don't want to see it"* accompanying the statement with an involuntary gesture: she takes the drawing of the newborn and turns it to the other side, where the paper is completely white.

I stop the reconstruction that the girl is doing and point out the gesture she has just made. The girl understands the meaning of her unconscious gesture, cries and declares that she saw a newborn baby in the bundle. A newborn baby that was hers and that was taken from her in the operating room where, strangely, everything was dark and there was no light.

I'm stopping the session here because my stress levels have gone through the roof.

Afterwards, she is calm and quiet: she has finally begun to understand the nature of the own experiences and discuss the things remembered.

In this final phase I try to stabilize the subject by making him understand that his memories are real, I waste time in describing how NLP works and I conclude by saying that, if something does not convince him, his Unconscious will certainly tell him, because he is a kind of beast who does not care about anything and anyone, he always says what he thinks and what he thinks is always true.

To prevent the subject from detaching from the concept of reality, it is important that be able to distinguish his fantasies from what really surrounds him.

Abductees quickly begin to understand the difference between a dream and a lived and forgotten experience; over time, they are able to understand the archetypal meaning of their own dreams and, above all, they become aware of their *abduction experiences.*

People judged to be prone to schizophrenia, who perhaps have gone from one psychiatrist to another, after years of Prozac-based treatments and some suicide attempts, heal immediately and forever. They become calmer and face future *abductions* with great calm until they counteract them with the application of their own will.

The concept of healing I have already had occasion to state that the abductee is not a sick person, therefore he does not need to be treated and, above all, he does not need to heal: he simply needs to become aware of what is happening to him.

The idea that the *abduction* problem can be eliminated passes through two important points, the first of which is represented by the awareness of the very existence of the problem. The second consists in the elimination of *abductions,* that is, in the attempt to produce effects capable of leading to the cessation of alien abductions.

First of all, I try to give indications on how the first of the two problems can be eliminated very easily. It may seem strange, but for me the second one can also be solved. However, here, I must deal with awareness: it has the highest priority because, if on the one hand we must not continue to believe that the abductee is simply a schizophrenic, on the other hand we cannot even hope that official medicine can do something to cure a non-existent disease.

We must ensure that each abductee recognizes his own state; not by passing through the meshes of today's medicine, but by teaching him to look inside himself.
Once started, this process of acquiring consciousness goes on by itself and it is impossible for anyone to stop it, even for the abductee himself. This, like it or not, for me is the only way forward today.

Choosing it means making the abductee suffer because it is through suffering that awareness is acquired. The initial phase - the hardest one - will soon be replaced by one of data acquisition and, finally, by one of judgment of the alien figure: the latter, at the beginning, represents the savior but, in the end, becomes the oppressor.

More on this case: an example of the application of mobile anchors In a third meeting with the girl, which took place a few months later during which we had remained in contact by letter, I highlighted another episode that had recently occurred. She had written to me that, one evening, after seeing a strange light outside the balcony of her house, she had taken her digital camera and gone out onto the terrace to see what it was.

"I had to photograph that thing," he would say later; although, at least on a con-
I didn't know its nature at all.

The memory of the episode stops at the moment when she is on the terrace of the house, in her nightgown, with the camera in her hand. The next day she wakes up covered in bruises and with a strong and widespread malaise. The digital camera is found in another part of the house and the memory does not contain any photos, not even those that the girl had taken previously.

- So... you're on the windowsill, do you remember?
- Yes.
- Well, imagine seeing the same old still image. What do you see?
- There is a strange star in the sky, very big, and I want to photograph it.
- Why?
- I don't know, but I know it's important.
- And now what happens? Let's make the scene move, frame by frame-but. Ready? Go! Now what do we see?
- Nothing. I'm in bed.

At this point I introduce the space-time mobile anchors.

- Imagine being in a control room and seeing the same scene from another angle... from the terrace in front of your house, for example (this terrace really exists). What do you see in the still image?

- There's a light coming at me.
- And where does this light come from?
- It's a ray coming from that star.
- From so far away?
- No, no, now it has come closer and has become bigger: from here it looks bigger.

- Now what happens? Let's make the scene move and go to the next frame. What do we see now?

- Nothing.
- What, nothing?
- I see the terrace, but it's empty. I'm not there anymore.
- And where did you end up?
- I don't know (perplexity).
- So let's put the camera back on like it's on your forehead; you know, one of those little cameras, taped to your head. Let's start from when you're in the light, okay?

- All right.
- What do you see from this new position?
- I'm in the light, a white, intense light: I see nothing, I only see the light.
- Now let's make the image move... what happens?
- Strange. All my hair stands on end and I feel... I feel like I'm sen-for weight...
- And now what happens?
- I'm standing in a dark, circular room. - Is it hot or cold? -
It's cold.

- How is the floor?
- Cold.
- And now what happens?
- There are things, beings, gods... but they are small, I see them against the light because the light is behind them.
- What do they do?
- They stand still, waiting for me to move, but I don't want to move. Now they have moved and are dividing into two groups, radially: one goes to the right and the other to the left.

stra (pincer maneuver, *Editor's note). I know what they want, they want me to pass between them and enter the door where the light comes from.*

- And you go there?

- Yes.

- Why?

- *I can't do otherwise* (without emotion, *Ed.).*

Even in this case the story continues with sometimes dramatic phases, and I am interested in pointing out the attitude of the little EBEs (or Greys), which is typical of the sheepdog with the flock. It is a behavior that serves to make the subject move in a particular direction without establishing any verbal relationship with him.
These are completely planned actions, like that of the sheepdog trying to lead the sheep back into the fold.

During those moments, one of the Grays had taken the girl's camera and had then returned it to her - with its memory completely erased - at the end of the experience. Returning to bed after having re-entered the house through the closed window, the girl had then placed it, as if in a trance, on a piece of furniture in the hall.

“Ah, that’s why it was there!” she exclaims as the memory comes back.

Sometimes abductees show an absence of emotion even when the scenes described are dramatic. In fact, aliens largely inhibit it, probably by altering some neurovegetative responses of the cerebral cortex with the use of magnetic fields that act mainly on the pineal gland. Therefore, when the subject remembers the episode together with the emotions experienced, he faithfully reproduces the state of emotional block, if this was in place at that moment. Aliens always tend to inhibit emotions - that is, the functioning of the right lobe of the abductee, but they do not always seem capable of carrying out the block with full effectiveness.

It seems that this impossibility is caused by malfunctions in the brain of the abductee; in fact, it is found especially in those who have been subjected to trauma, have undergone surgery or have made use of psychotropic drugs which, probably, have produced some irreversible alteration at the neuronal level (Prozac, total and local anesthesia following surgery, electric shocks, strong emotional trauma, etc.).

Furthermore, an almost total absence of emotional blockage is recorded in abductees who have acquired a high level of awareness: they do not seem to fall into traps of this type any more easily.

I would like to point out that none of the abductees who have dealt with me have ever used drugs or alcohol. Generally, I have found myself dealing with completely normal people, many of whom are more or less radically vegetarian.

When the camera and the subject are in the same place While studying the use of mobile anchors, I noticed by pure chance that, when I asked the abductee to place the imaginary camera in a particular place, he automatically and with great ease hooked onto the memories of the actual experience.

Analyzing the various NLP sessions, I realized that this did not happen in all the positions of the imaginary camera, but only those that coincided by chance with the places where the abductee had actually been

A more in-depth analysis then allowed me to understand what the mechanism is unconscious that is put into action during the re-elaboration of experiences

When the subject is asked to imagine, from another completely fantastic point of view, the situation in which he found himself - that is, to reconstruct a real scene from an imaginary position - he tends unconsciously to use memories of situations actually experienced, not of fantasy. In doing so he builds a sort of bridge to the Subconscious, through which he bypasses any memory blocks and recovers memories that would otherwise be inaccessible from the point of view of the real position in which he found himself.

The Subconscious in fact, does not recognize "imaginary" shots as prohibited.
sees them from an unknown direction, so it does not block them; and the Unconscious, which functions in a holographic way, has also memorized the spatial positions of the scenes it has witnessed, so it has the data necessary to be able to reconstruct them from other angles. It only needs to rework the numerical matrices (which represent the memorized memories) using a different origin of the three Cartesian axes: a normal operation of analytical geometry.

In other words, since the brain is a very powerful graphic computer, it behaves like three-dimensional drawing programs (CAD) in which, once an operator has drawn a solid, he can move the camera that frames it at will to have a different view of it; in this case it is not a question of

of a simple solid, but of an entire moving scene, including characters and settings.

The sequences of actions remembered will not present the scene on which the blocking order was imprinted - be it alien or endogenous in nature; therefore the brain will never receive the input necessary to stop the sequence.

The blocking inputs can be generated by a pseudo-hypnotic order issued by the alien (who does not want the abductee to remember) or by the Subconscious which, to protect the abductee, puts into action a process of burying the memory.

This fact was already a remarkable discovery in itself - and predictable on the basis of studies conducted in the NLP environment - but the most interesting fact emerged when I discovered that, as I have already mentioned, if by chance I put the "camera" in a "position" where the subject had already been, he would unconsciously begin to reconstruct the scene using the real memories buried in his mind.

In hindsight it is easy to understand how the human brain, when it has to invent something, searches inside itself for something similar and, if it finds it, uses it to construct the scene: well, this is exactly what happens to the abductee.

The flow of memories begins immediately and without surprises, and the subject narrate the scene using the present tense as if it were there and at that moment

The analysis of the movement of the eyeballs is then of extreme importance to support or refute the details of the story. If we are dealing with reality, the subject's body is tense to review the scene and, without realizing it, moves as it did originally. When asked to observe, we see him look left and right, up and down without realizing that he is no longer living within an actual reality, but only a reconstruction; moreover, he also abstains from to tell what he could not see from his position, thus further emphasizing that he is not creating anything with his imagination and that he is simply reading the Map of his own memories.

The body reproduces all the kinaesthetic sensations experienced in the experience and the gaze, during the description of scenes in which nothing moves, is projected to the centre of the visual space; however, if something moves within the scene, it moves rapidly to the right and to the left.

At the end of the experience, the abductee will have regained a complete memory of what really happened and will be able to reconstruct the scene even from his original position; he will not have the slightest doubt about the authenticity of his memories and will know perfectly well that everything he remembers is real.

Inevitably, then, his Unconscious will put all the re-emerged elements in relation to other episodes of his life and this will allow him to reconquer other pieces of forgotten experience and to answer many other questions.

Where to place the space-time anchor?

The imaginary camera, which is not so imaginary after all, should be cleverly positioned in a place where the subject actually passed during *the abduction* and from which he was able to memorize the spatial information relating to the scene.

You can choose from many different positions; to do this well, you need to have a large number of *abductor* stories on hand , so that you can take advantage of the description of the alien environments and deduce which events always take place in the same way. In order to exploit the discovery described in the previous paragraph, you will be able to guess what happened to the abductee and where he was positioned.

A vision that has always been successful, both in terrestrial and alien environments, is the one from above (usually vertical): I will shortly illustrate how it is not a fantastic element, but a point of view actually linked to certain types of experiences. In a terrestrial environment, for example, it has the power to recall the moment in which the abductee's body is transported upwards to end up inside an alien structure.

The cases treated in deep hypnosis present only one operational difference compared to those illustrated so far: while in **NLP** the investigator forces the abductee to remember the event from appropriate points of view, in deep hypnosis the latter autonomously implements his own choices; access to the data is in fact facilitated by a state of altered perception almost entirely undisturbed by a Subconscious that is almost asleep.

Some operational examples

A girl told me a dream in which she was going out in the car with her boyfriend. At one point the car stopped and, in the "dream", a UFO flew over it. The memory stopped there; but she, in telling it, had oriented her eyeballs in the direction of the "really seen". This authorized me to believe, even

based on further investigations, that he had actually experienced that episode.

Here is the reconstruction carried out during the NLP session:

I begin with the exhortation to remember by observing the scene as if from a camera placed on the side of the car. She answers: - *Yes, I see that the two of us are in the car; the car is stopped and we are inside. The engine is off.*

- What are you doing in the car?

- *Nothing!*

- What, maybe you're looking at the aurochs?

- *No, we're just standing still.*

- How are you and your boyfriend dressed?

This question only serves to focus the memory more on what actually happened and to activate the mental processes that emerge during the so-called "daydream", when the Subconscious progressively weakens its control.

She begins to describe the clothes, then it becomes clear that the young man's clothes do not convince her and she is surprised that she had not noticed them before. This is a sign that the dream, if that was what it was, is moving on to something more concrete. The girl is disconcerted: the boy should not be dressed like that.

- *But then it was another time, not that time!*

- What other time?

- *Actually last summer I was used to it with my boyfriend and he was actually dressed like this!*

- Well, what's the problem? As usually happens, you took inspiration from the dream from something that really happened. Why does this surprise you?

In fact, she begins to understand that the memory is increasingly taking on the appearance of something that really happened and this bothers her quite a bit. She frowns and I distract her with another question:

- And where is the aurochs... in the dream?

- *And I stopped on the machine, up high* (pause)... *It's strange, because in the dream I re- I was moving rope.*

- Look at the sky. When the dream ends is it still the same color?

- *No... it's dark now* (note the use of the present tense).

- Strange... but hadn't a few seconds passed in the dream (the girl's perplexity)?

Now I insert the "camera", I explain to her that I would like her to remember the scene as if she had seen it "from above" and this is what happens: - What can you see from this position?

- *You can see the car.*

- Who's inside?

- *My boyfriend, who stands still as if asleep and has a fixed stare forward.*

- And you're not there? Did you get out of the car, then?

- *No, I'm not in the car.*

- So is the car door open on your side, or did you close it when she got out?

- *No, the door is closed.*

- And where are you now?

- I, I'm up there. And I see the car from above; you can see the roof.

- And how did you get there?

- Eh, I went out.

- Exit from where?

- From the roof.

- And how did you do it?

- I don't know... I've been through it.

The connection with the first anchors has been made, now I reinforce it with those kinaesthetic.

- And now you see everything from above.

- Yes.

- Is it cold up there?

- No, you can't hear anything, not even the noises.

- And what's above you?

- A round thing, with a hole in the middle; the light comes from there and I go inside...

Here begins the real story with the usual trimmings: operating table, small, gray, macrocephalic beings with four fingers in their hands and eyes without eyelids, then the presence of tall, light-haired humanoid beings, a strange gynecological chair, the usual black tube to extract the alien fetus from the womb of the unfortunate woman who, in the meantime, has lost her clothes.

During the session the girl stops the story several times and exclaims: "But *it's not possible! Those bastards did this to me!"* and other similar phrases from which anger and amazement transpire. The clear impression prevails that she has no doubts in considering what she is reliving as the memory of a reality actually lived, not a fantasy.

During the reliving the subject often recites phrases like: *"But what do they want? these from me?"* or: *"I don't want, I don't want them to do this to me."*

It should also be noted that, although she clearly remembers the presence of a UFO in the dream, the girl initially does not connect its presence to her own experience; indeed, when she describes her entry into the object, she does not call it by its name and simply describes it as "a strange thing". At that moment, in fact, she has not yet understood what is happening to her and therefore cannot use UFO-type words such as *aliens, Greys, spaceships, aurochs, flying saucers,* since she does not have the faintest idea of what she is about to face.

In fact, when abductees have not yet had any NLP sessions, they are practically unaware of the aspects of the uro phenomenon. Only after having fully understood their state do they begin to frantically search, even alone, for possible solutions to "get rid" of the problem, often by comparing themselves with other people who are in the same conditions.

If they were left alone at this stage, they would try to relate to the outside world in the wrong way, ending up reversing their situation as victims, becoming the elect or the chosen ones. Cognitive dissonance and the presence of alien parasites within their mental structure in fact produce a reversal of objectivity in favor of the mystical vision of a Universe occupied by good aliens who want to save Man from ecological catastrophe.

The process of "schizophrenization" happens more or less like this: the Subconscious tells the abductee that everything is fine, that in fact it is better for him than for others; but the Unconscious

scio is not at all convinced. The result is often a kind of *zombie* easily manipulated by some sect or *new-age religious movement,* which are very fashionable in the esoteric circles of certain cultural environments linked to local Freemasonry. It is a *zombie* who believes himself to be a chosen one, prey to the dichotomy between an Unconscious that shouts at him that he is deceiving himself and a Subconscious subject to cognitive dissonance that tells him not to think, that his suffering is God who wants it.

Because he is chosen, chosen in suffering.

In this case I will now leave aside the usual details that can be found in more or less all books dedicated to alien abductions - this is beyond the scope of this treatise - and move on to the conclusion of the story.

The naked abductee is about to be taken back to where she was taken from and some small beings are covering it.

- Are they good at dressing you?

- No, they are very awkward. They are in a hurry.

I insist on making the girl remember the clothes: this helps her to better place the episode in a temporal sphere, it defuses the event she has just remembered and allows her to return to everyday life with a less traumatic memory.

She is perplexed and worried... the little grays can't find their shoes.

- Where did I put them? Where did I leave them? And now what do I do?

She looks left and right for her shoes, but in front of her, in reality, there is only me. Then, at a certain point, she smiles and says: - *Oh nooo, I left them in the car. I wasn't wearing them when they took me...*

She then describes getting out and getting back into the car through the roof of the car that becomes like liquid. At the end she is almost dropped onto the seat. The boy is still standing, but suddenly the scene starts moving again and the flying car above their heads shoots away at great speed. It is now dark, neither of them asks any questions and they decide to go home, because it is night and it is strangely late.

At this point I deliberately change the tone of my voice and ask the girl what she thinks of what she remembered. This sentence immediately brings her back to the present, in which she can fill this experience with further details, such as the type of dress and the period in which the event took place, the reason for so many strange dreams, panic attacks and gynecological disorders of that period. Everything begins to be framed in a very concrete key: incredible, but real.

It was the first time I saw this girl, with whom I had exchanged two letters and a five-minute telephone conversation to arrange to meet.

Again, hypnosis was not practiced; unless one wants to argue that the human being lives constantly in a hypnotic state of weak depth that varies throughout the day.

Therefore, NLP, adapted by me in terms of content and definitions, represents a useful tool in the hands of anyone who wants to restore memories in abductees, who can - without the need for classic Ericksonian hypnosis - autonomously access the memories of their experiences in the alien environment.

There are dozens and dozens of examples of this type and they do nothing but confirm the high potential of the method, in spite of the know-it-alls of ufology and psychology and even the military, who certainly will not look favorably on certain technologies.

niches tending to increase the number of testimonies of those who see their forces in collusion with aliens.

These people will try to denigrate my work, but this does not worry me in the least: everyone will be able to try these methods on themselves and verify the results.

In addition to this, for reasons I will explain later, the fruits of my labor cannot be subtracted for equally good military use.

In conclusion, a weapon is being developed that can detect abductions, recover memories, and ultimately attempt to eliminate this problem without the new acquisitions being exploitable by the military, much less, by aliens.

But I will talk about this only at the end of this work.

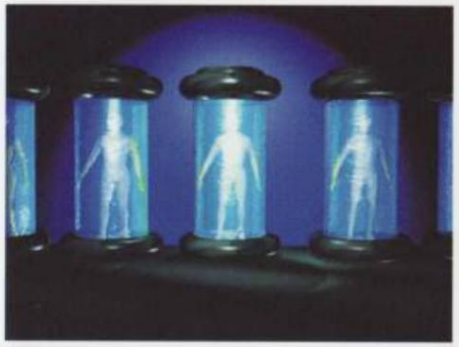


Fig. 1

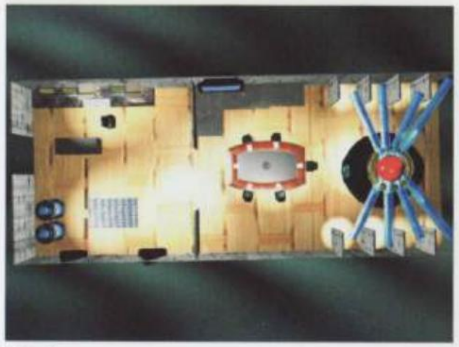


Fig. 2

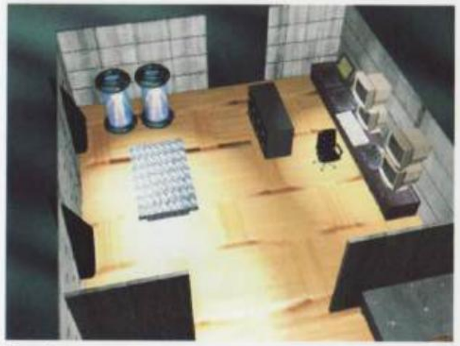


Fig. 1

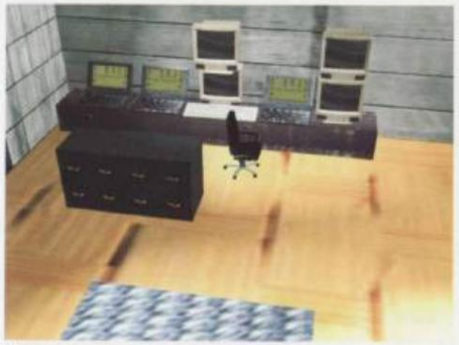


Fig. 4

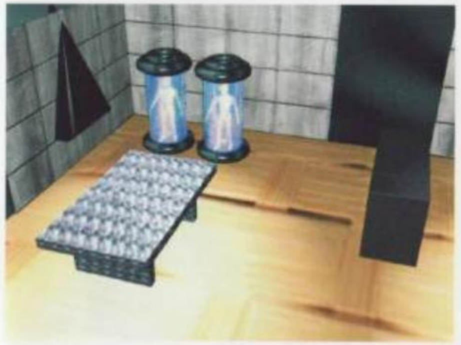


Fig. 5

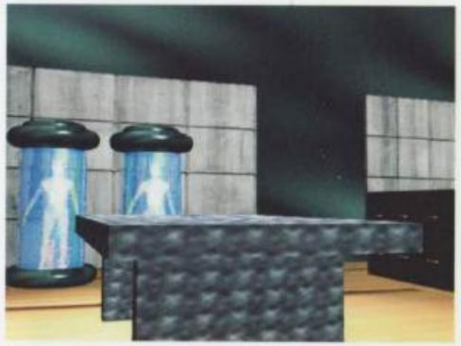


Fig. 6

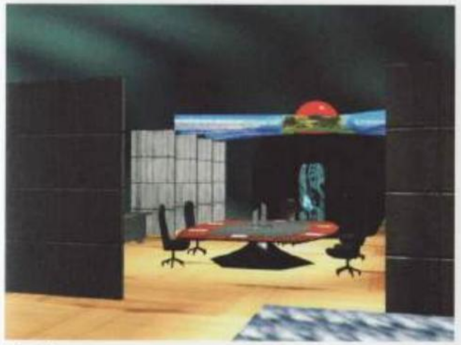


Fig. 7

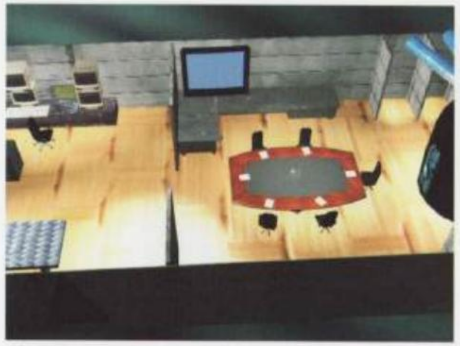


Fig. 8

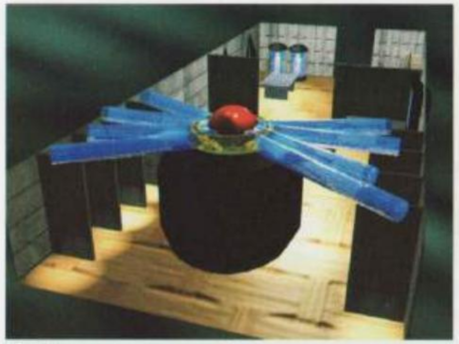


Fig. 9

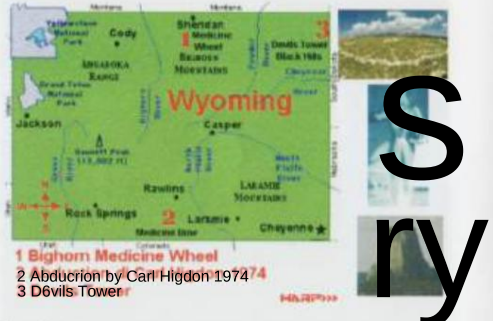

Wyoming
Cody
Sheridan
Medicine Wheel
Jackson
Casper
Rawlins
Rock Springs
Laramie
Cheyenne
1 Bighorn Medicine Wheel
2 Abducrion by Carl Higdon 1974
3 D6vils Tower

Fig. 11

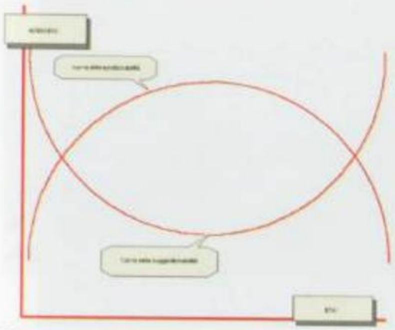
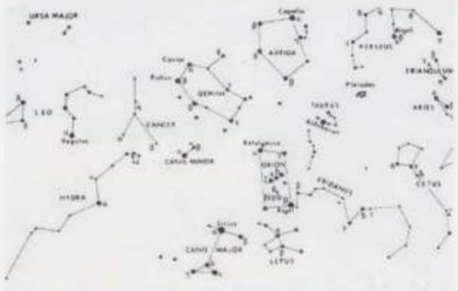


Fig. 22

Fig.23



Sirio, Orione, Toro, Pleiadi: “loro” vengono da lì

Fig. 13

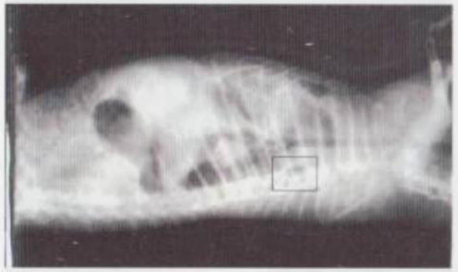


Fig. 14

Fig. 21

Fig. 25

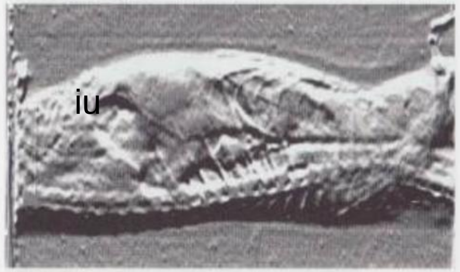
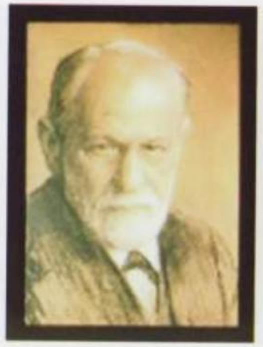


Fig. 15

Irig.1(r



rrg. _rl

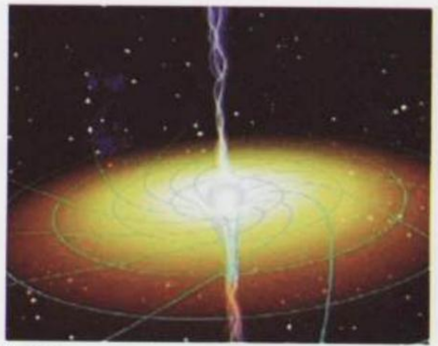
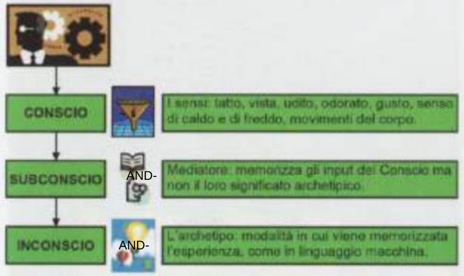


Fig.)2

Fig. 17


CONSCIO
SUBCONSCIO
INCONSCIO

I sensi: tatto, vista, udito, odorato, gusto, senso di caldo e di freddo, movimenti del corpo.

Mediatore: memorizza gli input del Conscio ma non il loro significato archetipico.

L'archetipo: modalità in cui viene memorizzata l'esperienza, come in linguaggio macchina.

Fig. 20

Fig. 39

Fig. ,10

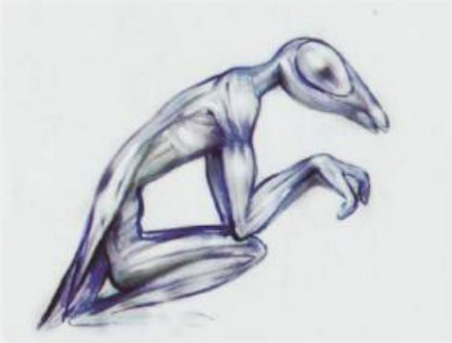
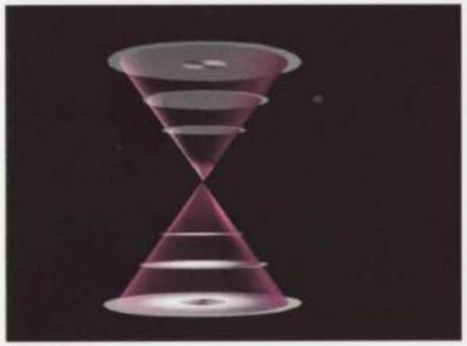
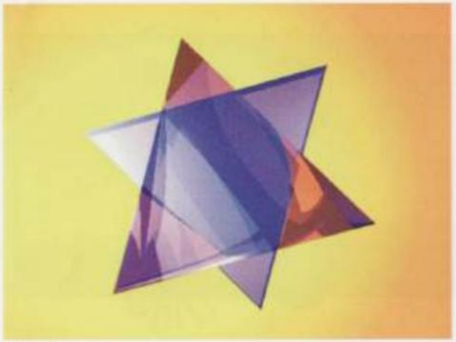


Fig. 4l

Fig. 46



Fie. -i7



Irig, -18

Fig. 49

Fig. 50

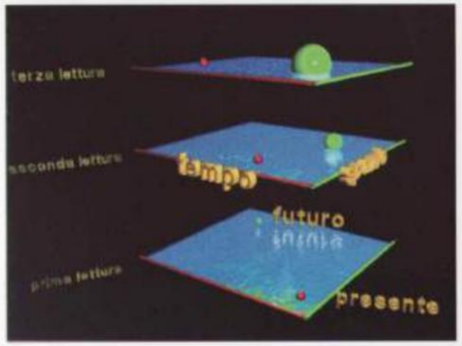
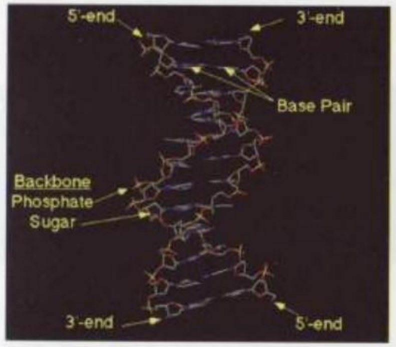
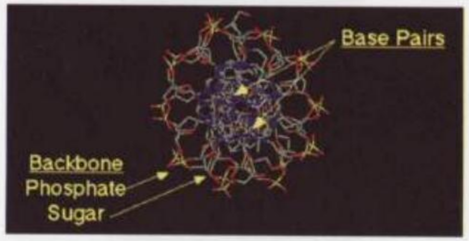

terza lettura
seconda lettura
tempo
spazio
futuro
prima lettura
presente

Fig. 60

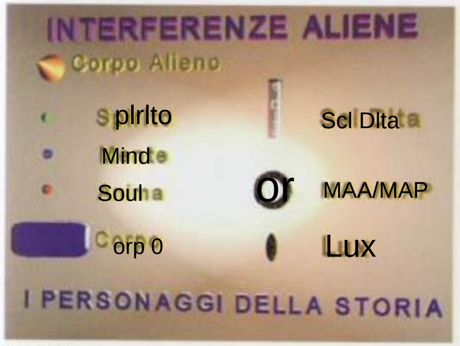
Fig. 61


5'-end
3'-end
Base Pair
Backbone
Phosphate
Sugar
3'-end
5'-end

Irig. (r5


Base Pairs
Backbone
Phosphate
Sugar

Irig. (16


INTERFERENZE ALIENE
Corpo Alieno
Splrlto
Mind
Soul
Corp 0
Scl Dlta
Or
MAA/MAP
Lux
I PERSONAGGI DELLA STORIA

Irig. (r7

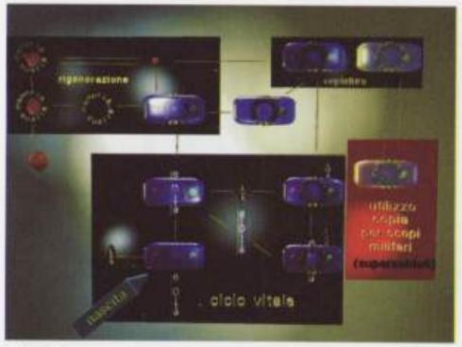

rigenerazione
copiatura
utilizzo copia per scopi militari (supersoldati)
nascita
ciclo vitale

Fig. (r8

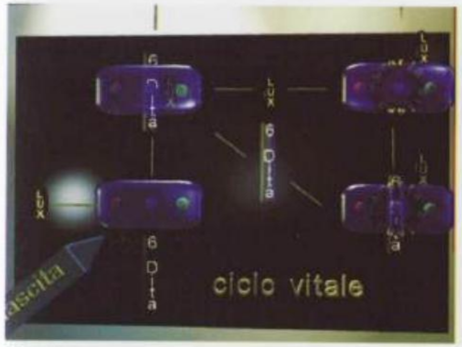

6 Dita
Lux
6 Dita
Lux
Lux
6 Dita
nascita
ciclo vitale

Fig. (r9

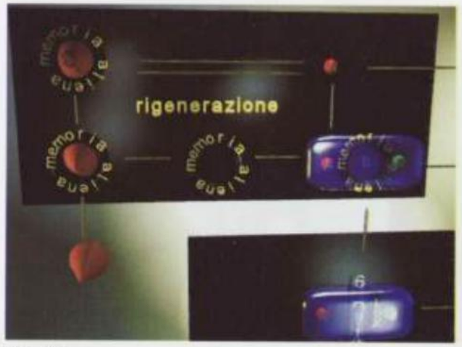

memoria duale
rigenerazione
memoria duale
memoria duale

Fig. 70

copiatura
utilizzo

Fig. 71

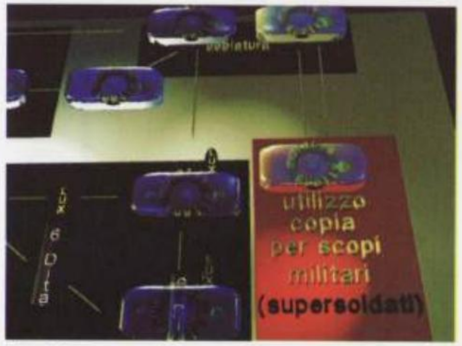
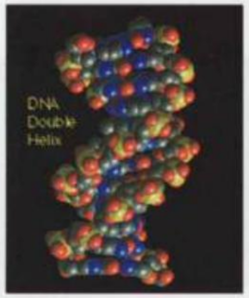

copiatura
Lux
6 Dita
utilizzo copia per scopi militari (supersoldati)

Fig. 72


DNA
Double
Helix

The structure of DNA

Fig. 73

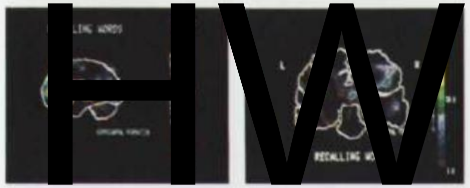

HW
LING WORDS
RECALLING W

Fig. 76

Fig. 77

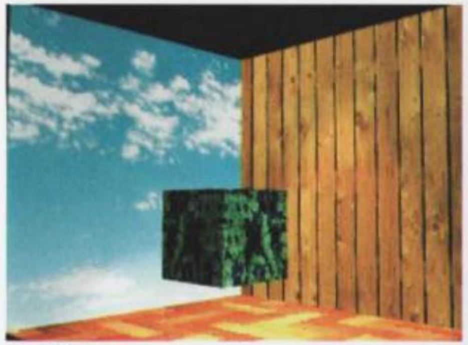


Fig. 78

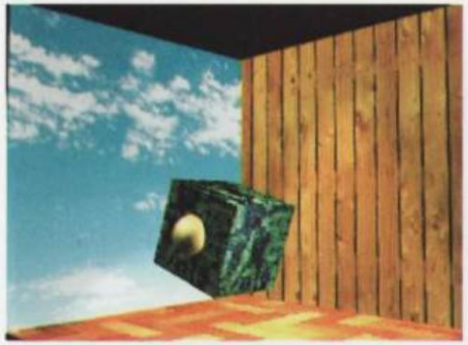


Fig. 79

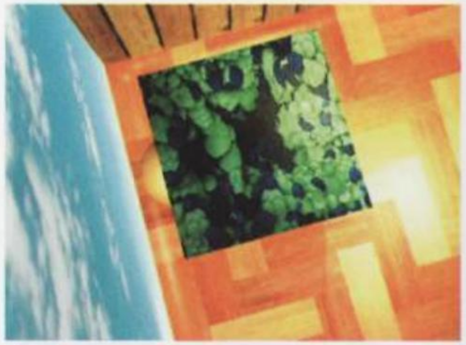


Fig. 80

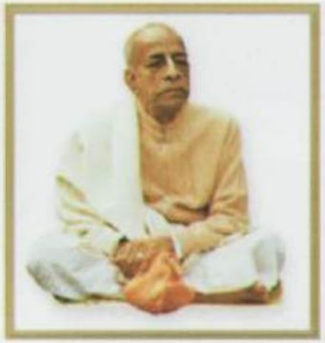


Fig. 83

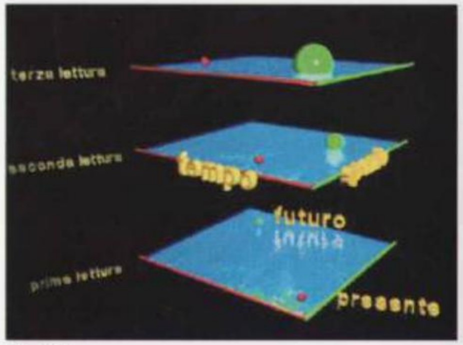

terza lettura
seconda lettura
tempo
spazio
futuro
prima lettura
presente

Fig. 84

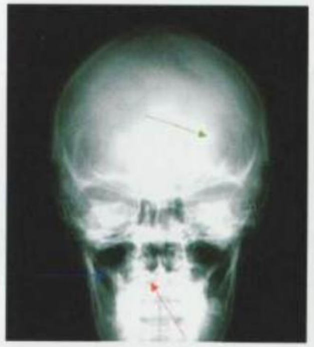


Fig. 86

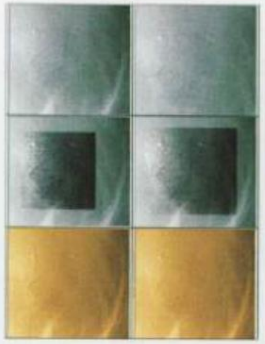


Fig. 87

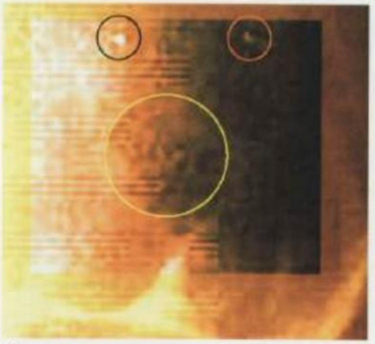


Fig. 88

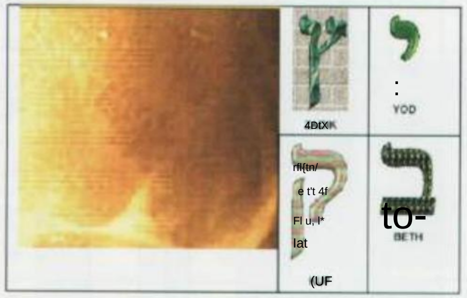

4BDIK
:
YOD
rli[tn/
e t't 4f
Fl u, l*
lat
(UF
to-
BETH

Fig. 89

Fig. 91

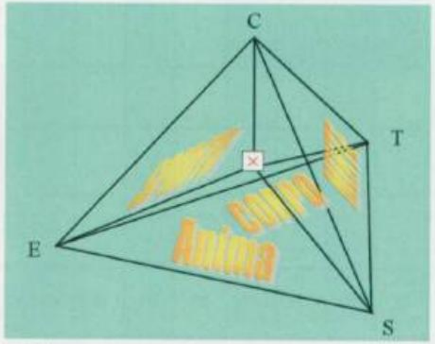

C
T
E
S
Corpo
Anima

Fig. 92

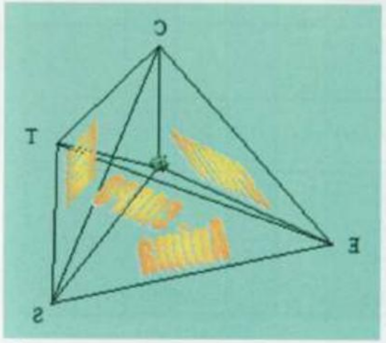


Fig. 93

Machine Translated by Google

Specchio A

Passo numero: 1 | 2 | 3B 3C 3I | 4A 4B 4N | 5Pr 5Pu 5In

Note:

A B C D E F G H

I L M N O P Q R

Passo numero: 6A 6N 6I | 7M 7I 7E | 8CV 8NV 8D | 9 | 10

Note:

A B C D E F G H

I L M N O P Q R

Nome:

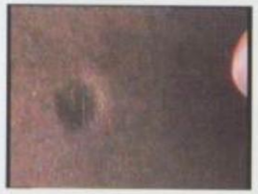
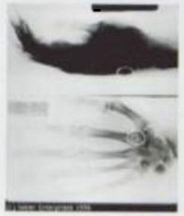
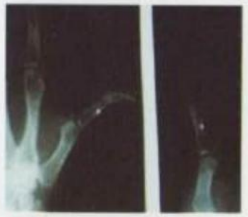
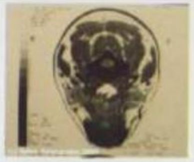
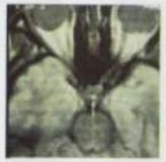
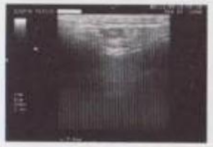
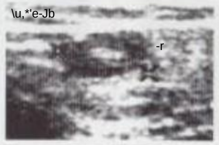
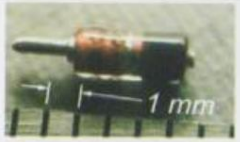
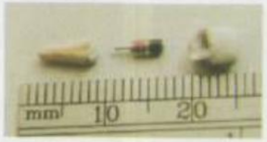
Indirizzo:

Età:

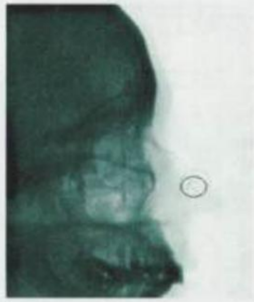
Sesso: M/F

Figlio unico SI/NO

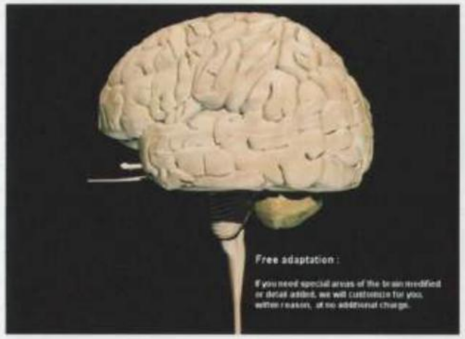
Mirror B

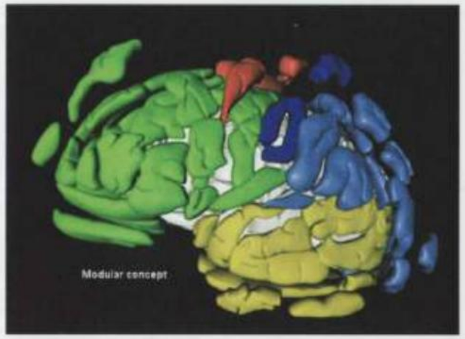
	(laxed scar on the tibial plane, usually the left one, which corresponds, on the tibia, a small I'rrelievo Ji rcssu I BONE.	
		 (frontal licatrix: usually appears during the night and is noticed in the mirror the next morning.
	Classic scar that appears as a thin, white cut, usually located between the index and middle fingers of the right hand. Associated with the scar, one feels, to the touch, something hard under the skin. The core is a cyst. The x-ray shows, in addition, a foreign object, apparently metallic, which sometimes disappears (()\r as it appeared to me.	
	The back scars are of two types. The first is vertical and is probably associated with the pre-existing spinal cord injury during abduction. The second c: horizontal and of unknown nature.	
		Hypophysis is punctured by breaking the right sphenoid bone, with subsequent blood loss. Jalla (horrible) on-dc nostril, which tends to recur over time, especially at night.
		The implant inside the ear is about 7 millimeters in size, has an annular ring and is perhaps used to activate the pituitary implant. It sometimes produces loud, high-pitched whistling sounds inside the ear, in conjunction with data transmissions.
	There is also an implant placed outside the ear, between the side of the skull and the back of the external ear. The corresponding scars, which appear as small cuts, are always noted.	In the other ear, a small ball can also be felt, which is sometimes confused with a lump of fat and is absent in a symmetrical position.
		Non-alien implants, which use self-constructed microchips. These implants are true.

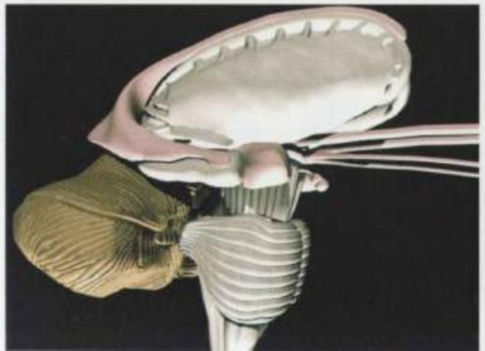
Mirror C

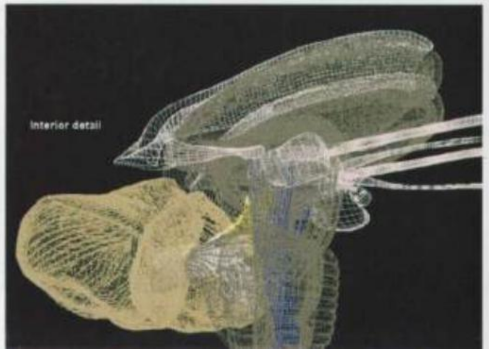


Mirror D

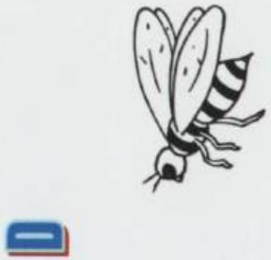

Free adaptation :

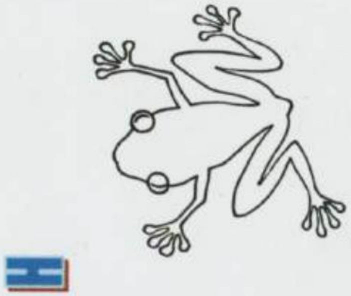

Modular concept

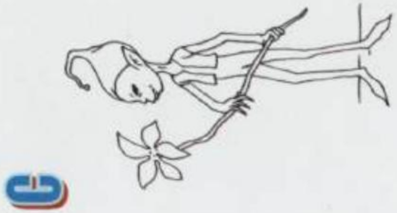


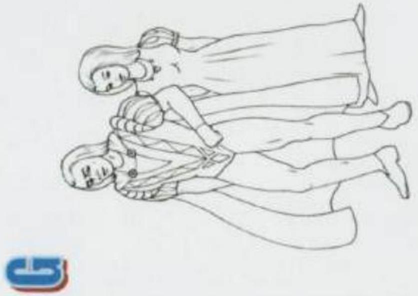

Interior detail

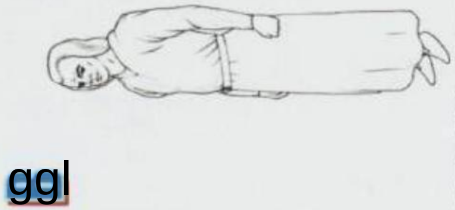
Mirror And

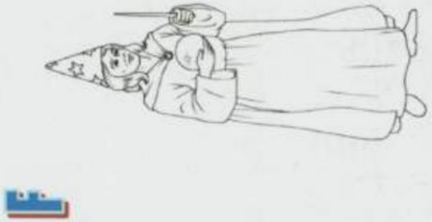


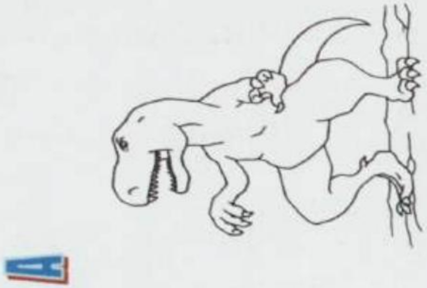


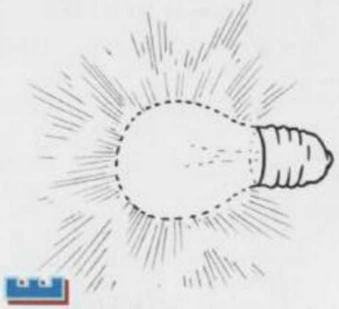












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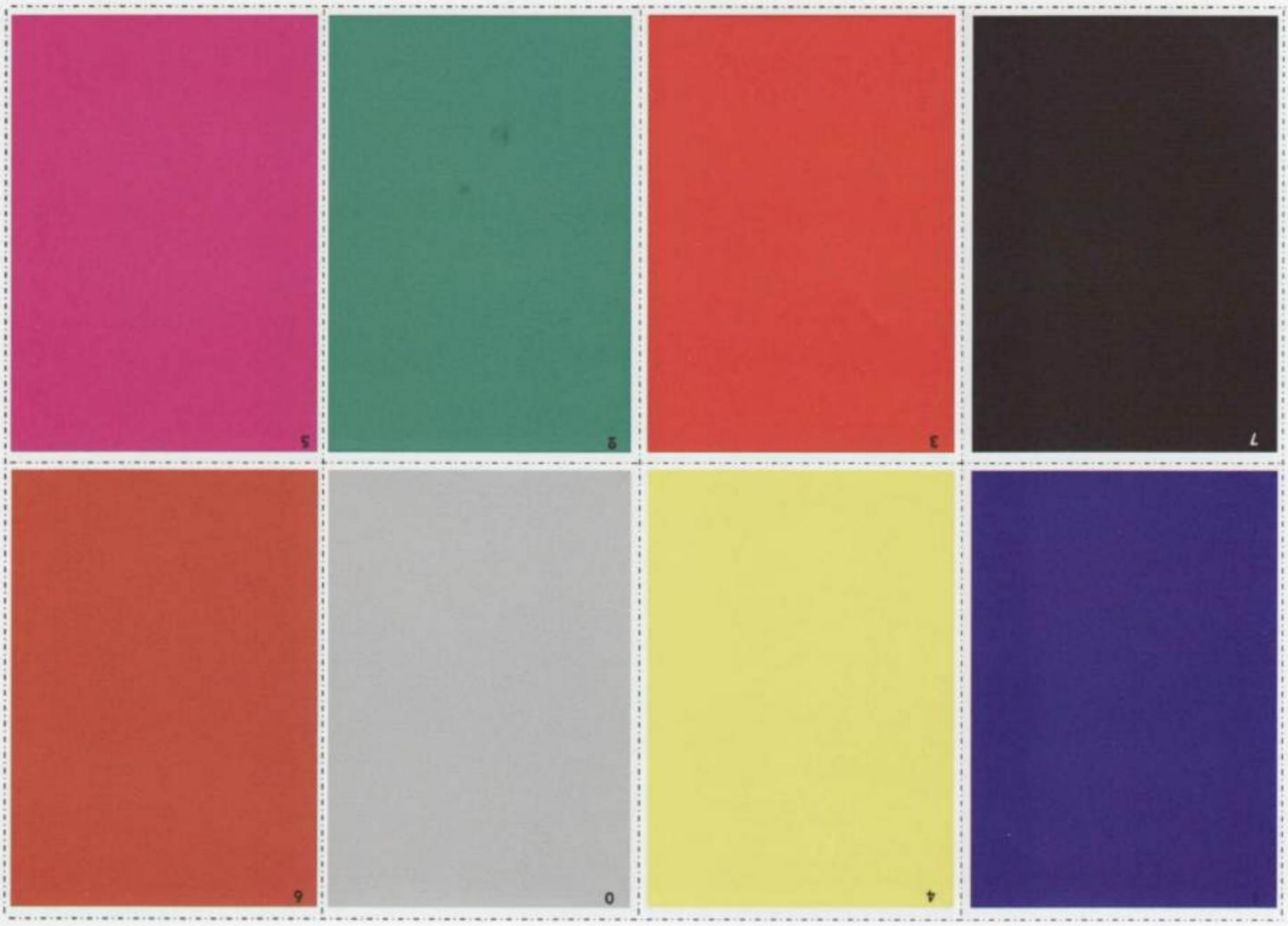
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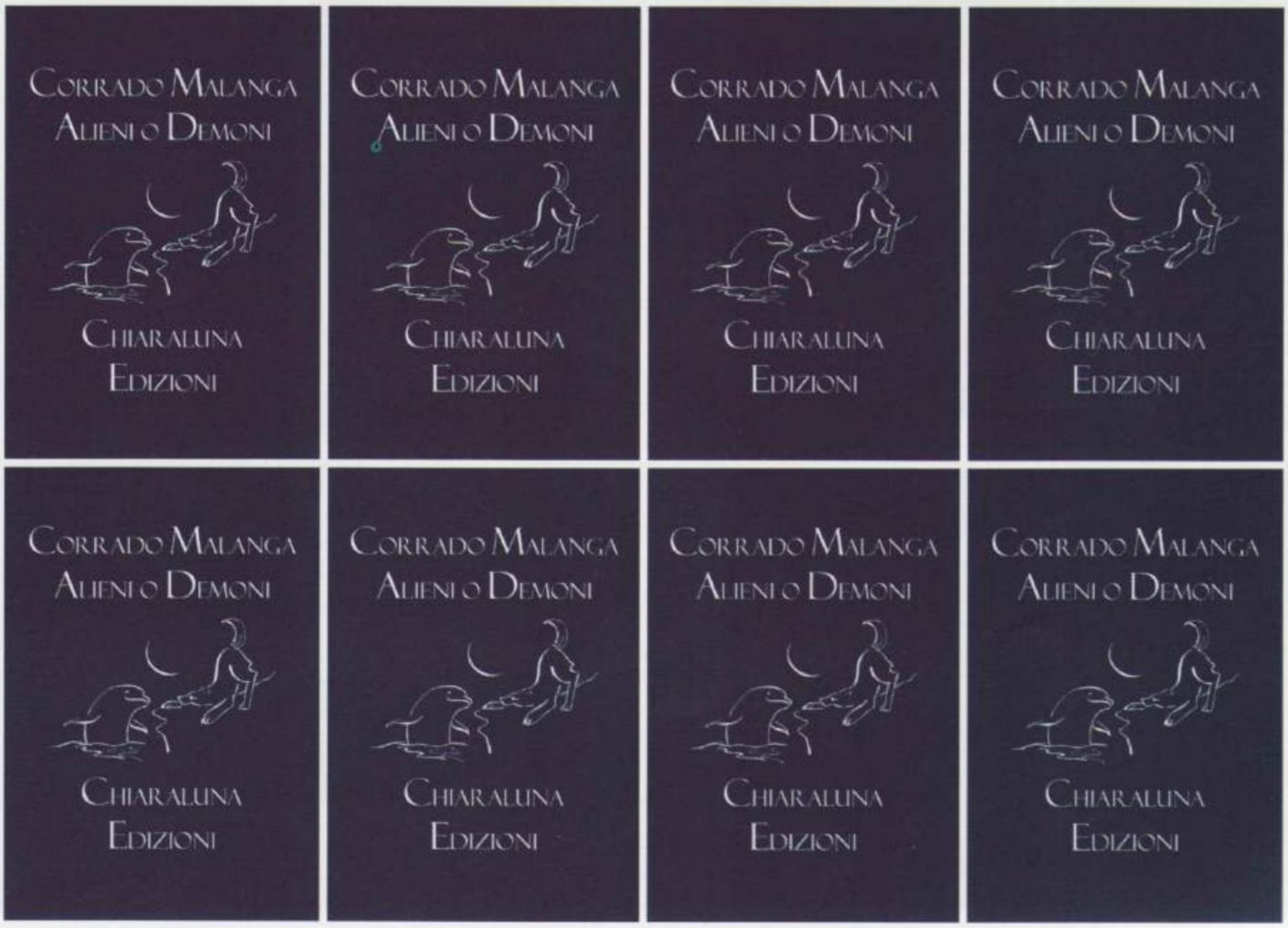
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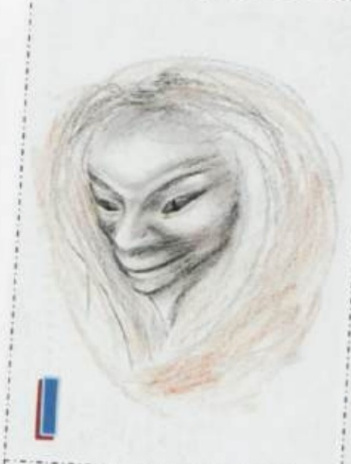
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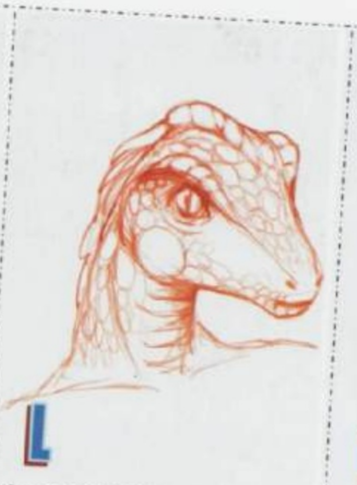
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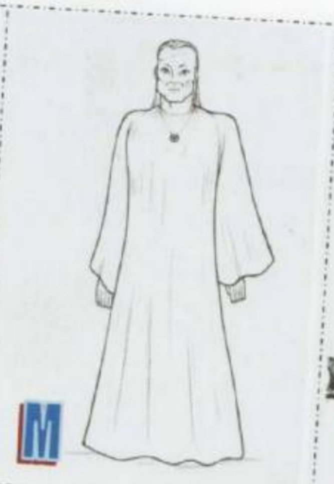
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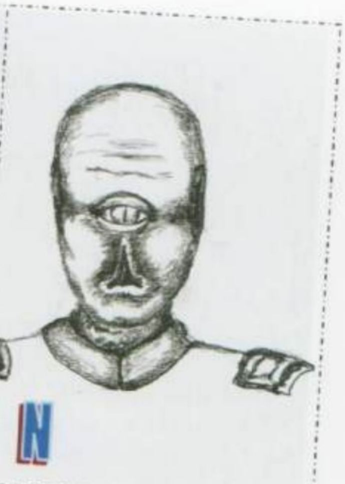
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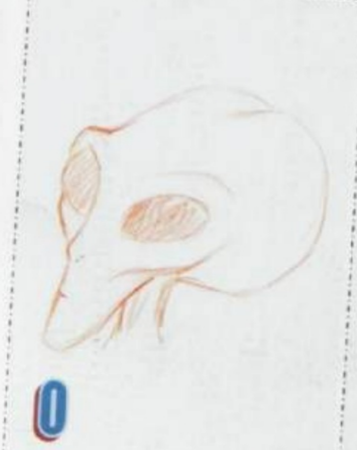
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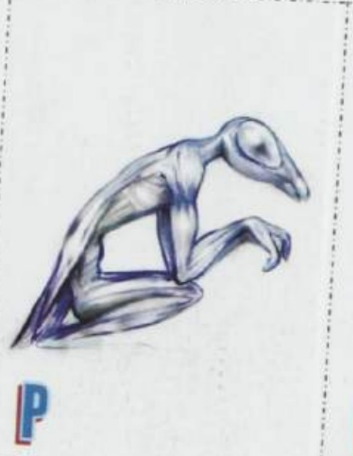
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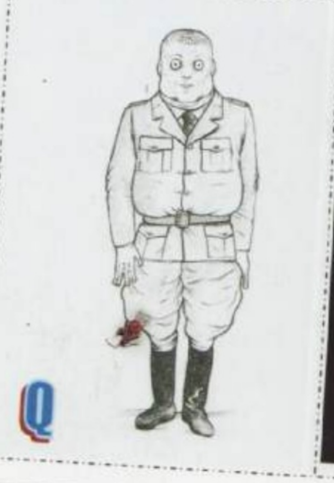
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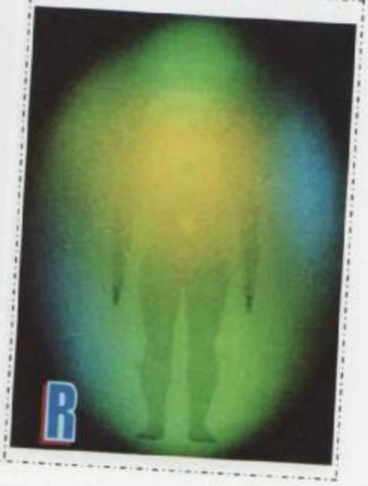
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REGRESSIVE HYPNOSIS: LABORATORY PRACTICE APPLIED TO ABDUCTION

As you may have noticed, I have not yet mentioned the use of actual hypnotic techniques; in reality, however, I used them first and in a massive way.
Only later did I manage to replace them with NLP.

The idea, in fact, was to provide simpler, but no less sophisticated, methods, to trace apparently disappeared memories in the brains of abductees.

Practicing hypnosis is not possible for beginners who have not done an appropriate "apprenticeship" in the sector and who have not participated in good *training* in Neuro Linguistic Programming - from which hypnosis derives (if not historically, at least technically).

Hypnologists have not yet realized that most of the techniques they use have been extensively studied and described by NLP. These gentlemen tend to use them as if they were cooking recipes and, in the end, almost none of them know why sometimes they work and other times they don't.

There are no people who cannot be put into a state of hypnosis, only bad hypnologists.

Professor Granone expressed himself with these words in a monumental treatise on the subject.

We often fall into cultural traps that have nothing to do with the reality of the hypnotic phenomenon: for example, professionals in the sector are convinced that schizophrenics cannot be put under hypnosis.

Yes! So how do you explain the high number of abductees who enter a hypnotic state with great ease, when appropriately stimulated? And yet official science describes them as schizophrenics with multi-personality!

In addition to the fact that, at this point in the exposition, it should be established that abductees are not schizophrenic, it must be said that those affected by this pathology have difficulty remaining focused on any stable external *input :* they are "distracted", that is, diverted by other mental processes that their brain continuously elaborates in the *background.* They never stay still, never remain silent, never remain inert and never relax: in short, they cannot enter a state of hypnosis.

The mistake of many is to consider the state of relaxation as a prerequisite for the success of a session.

This urban legend must be dispelled: hypnosis does not correspond to a physical state, but to a mental one from which a physical one can also derive. It is the mind that goes into hypnosis and extends it to the body, not the other way around.

Erickson hypnotized people by shaking their hands.

The process comes into play when the subconscious has gone into *"crunch",* so to speak.

I'm going to be computer experts; we'll see in detail what this means soon.

The hypnotic induction method that I have developed over many years of work is a mix of techniques that have been modeled on the needs of different people until I obtained a protocol that can be used with almost everyone.

Let's analyze them in detail.

THE FIRST PHASE (PF)

The first phase of the induction can be linked to the so-called "daydreaming" technique skillfully mixed with the modern pennellistic approach.

The subject is told to look at any point in front of him: it does not matter whatever the room, as long as it's comfortable.

The person is seated in a comfortable armchair; this will allow us to follow the movements of his body, which will mimic during the awakening of the memory in hypnosis those carried out in the experience.

Once again, the memory of body movement depends on the Unconscious and, under hypnosis, is at least partially reconstructed (movements of the upper and lower limbs, twisting of the neck, lowering and raising of the head, movements of the fingers and hands, movements of the eyeballs, tension of the nostrils, tension of the vocal cords).

We are long gone from the time when hypnosis was induced by suggesting the subject to relax and sleep. Body movement information is essential and must not be lost.

We therefore need a person who is awake and capable of reliving experiences, not slumped on a bed and deprived of bodily expression.

What is the point, then, of making the subject concentrate his attention on a point in front of him?

He is suggested to perceive it with all his senses and this is done with a dap- first emphatic, then singsong: hypnosis is also a question of rhythm.

For example (with emphasis): *"Look at this point, look at it with all your senses, so you will realize that we are not capable of observing almost anything of what we look at and, while doing this useful exercise, you will also learn to better observe the reality that surrounds you... See? Even now that you have been observing it for a few seconds that point appears different from before and you are able to notice more and more details that you had not even seen before..."*

The tone becomes slower and, at this point, the subject expects nothing to happen.

In fact, nothing must happen! The subject's Subconscious, his protector and mediator, is calm and quiet because it believes that there is no danger in looking at a fixed point on a wall.

During this first phase, the chemistry of the part of the brain that manages automatic functions is automatically altered. In fact, automatisms depend on automatic mental models: for example, if you hear a loud, out-of-place noise, you go into pre-alarm mode.

In this first phase, the subject is therefore being de-activated, but without that he knows it consciously.

At this point, all the access channels available to him open up in rotation: visual, auditory, tactile sensory, olfactory sensory, thermal sensory and kinaesthetic in general.

For example: *"Now look carefully at this point, follow the edges of this point with your gaze, observe* (and do not "look") *at the shape of this point; you can perceive the smell of the material from which this point is built, feel the heat that emanates as if you had the fingers of your mind a short distance from the surface of this point. Do you feel the heat on the tips of your fingers? Do you also want to feel with the fingers of your brain the roughness of the material from which this point was built; you can feel, almost atom by atom, all the little imperfections that are in this material, the roughness of this material..."*

Then, in rotation, you start again from the beginning and add new sensations: *"Observe the shape of this point. Do you see? Now you perceive details that you did not see before, like the small imperfections of the matter, as if you had a strong magnifying glass that allowed you to see inside, more closely, and as you look at this point, as you look at it, it becomes larger and larger, as if you had a strong magnifying glass, larger and closer.*

So you can better feel the heat that this point emanates, see better the color and imperfections of the matter, listen to the hum of the atoms moving in the matter... do you hear? You can slowly hear a background hum... it's the atoms moving and you can feel them well... you can also feel the flavor of that point. It's as if you were a small child, who puts everything in his mouth to feel with his tongue.

You feel the roughness of the material and the taste of the material and the temperature of the material and the shape of the material..."

We speak faster and faster, with a lower and more singsong tone of voice.

In the meantime, it is also appropriate to use "induced tracing" techniques; for example, while you say: *"You will smell the material..."* you inhale noisily as if you had a strong mint candy in your mouth. Or, while you suggest feeling the taste of the material with which the point was built on your tongue, you mimic the sound of the lips of someone who is savoring a delicious morsel. Soon the subject will do the same, imitating our noises and our actions; we will thus have the signal that a certain type of empathic relationship has developed between him and us (in NLP: "rapport").

THE RULE OF 7+2

What have we actually caused?

To answer this question, you need to know that in NLP there is a rule called "the magic number". *The magic number is 7 plus or minus two,* and it indicates the channels of input from the outside that human beings can manage at the same time.

neally.

And it's as if a person were a computer connected to the keyboard, the mouse, the scanner, to the telephone line, to the network: these are the so-called *inputs.*

We are then rotating all the subject's input channels according to the VAK model described above. When the number of open ones exceeds the subject's capabilities, his Subconscious goes into *"crunch"* (computer geeks use the term *overflow,* overload). While in a computer the operating system crashes, in the human brain the Subconscious freezes and passes control to the Unconscious, which can then use all the information that was previously controlled and modified by the Subconscious.

In such a situation, the subject therefore finds himself not managing the input channels normally, being deprived of the control that the mediating Subconscious has over them.

As he stares at the dot on the wall, he doesn't realize that he's staring at it without blinking. leg: the muscles that support them are, in fact, getting tired.

When we then see that his eyes tend to close, we will tell him that his eyelids are becoming heavy. The Unconscious will verify that this is actually happening and this will facilitate the establishment of *rapport* which, later, will make the subject extremely sensitive to the inductions that we want to produce on him.

He will then be told that he is relaxing and he will relax, and all this will happen because the mediating control of the Subconscious, which has the task of verifying whether the announced events are actually happening, will no longer exist.

Now the subject will be guided only by the Unconscious, which has no reason to think that what is being told to it does not correspond to reality; in fact, it does not even know the existence of the possibility of lying.

Formally, an attempt is being made to transfer control of the experiences to be analyzed to the right lobe of the brain, minimizing the critical analysis typical of the left lobe.

This process frees the subject from the inhibitions linked to consolidated mental models. If this path were not followed, the Subconscious would oppose a story considered impossible on the basis of the *reasonably understandable* and the abductee would never be able to tell that he was taken by aliens: the Subconscious, in fact, would accuse him of not respecting the rules of physics, of clear reasoning, of quiet living, of social relationships, etc. "Rule" means safety and the Subconscious, from this point of view, appears very fearful and conservative towards itself and the safety of its container.

THE SECOND PHASE: introduction (SFO)

The subject will inevitably find himself with very heavy eyelids and will tend to close his eyes. At this stage he should not be encouraged to do so, but opposed.

So he will be told that he feels the need to close his eyes, but the point must still be observed carefully and it is necessary to keep them open.

If the abductee has, even at an unconscious level, actually the desire to be put into a state of hypnosis, this will produce an expectation that will further tire him, preparing him to enter the second phase with greater depth.

If, on the other hand, he were to put into action an unconscious process of resistance to hypnosis, he would do the exact opposite of what he was being told, making such an effort that, as soon as he was suggested to keep his eyes open, they would certainly close immediately on their own.

In both cases, the final sentence of this first part will be: *"Now that you have closed your eyes, you see a precise scene before you."*

Before the beginning of hypnosis, the abductee is always told that there will be two phases and it is explained that he will have to collaborate by making sure to see the scenes - which the hypnologist will propose from time to time - as if the latter were the prompter with the script of the play in his hand and the abductee were, at the same time, actor and set designer, free to decide all the details without any restrictions and with total creative freedom.

As a result, the subject knows that, after closing his eyes, he will be asked to see something, and he is ready to describe what he can imagine. He is so taken by the curiosity of seeing how his mind will be able to create scenes and images, that he does not worry about the fact that the hypnologist is deliberately hooking into the right lobe of his brain to verify its functioning and activate it to the maximum.

After years of different experiences, I found myself comfortable with the "scene of the "elevator".

I tell the abductee that he is in front of a beautiful cave: "... *outside the landscape is beautiful and relaxing; inside the cave you can see some large steps that go down, where there is a faint light. At the very end, but at the very end, you can see a small light: it is a room... but from here you can't see anything... it is too far away...*

Who knows what's down there... You could go down the stairs and go see, but... there are so many stairs and you'd never get there."

Time is wasted in this game; meanwhile the abductee is creating the scene, and the part his brain's creative side is now working at its maximum potential.

It is not the case of ordering the descent by the stairs, since some people suddenly come out of hypnosis imagining that they will stumble, lose their balance and fall. This is an unconscious response produced by the possible desire to interrupt the session: the only trick to get out of that situation is, in fact, to literally throw oneself to the ground. Furthermore, one could be in the presence of phobias - such as fear of the dark or fear of heights - and in this phase they could activate the emotional response of the Unconscious with consequent, immediate exit from the hypnotic state, further demonstrating the fact that those who are under hypnosis can interrupt the session when and how they wish.

Before continuing, it is good to briefly remember that we start from the hypothesis that the human being is made up of four fundamental components and possesses, in addition to the body, a Soul, a Spirit and a Mind linked to three distinct axes of Consciousness in which three distinct creative wills reside. In hypnosis, we tend to exalt the Unconscious, the natural seat of the will of the Soul and mainly linked to the activity of the right lobe of the brain.

So I created the variation of the elevator ride, in which the abductee is told: *"If you look to your left, you will see an excavation in the rock... there is a highly technological elevator, with the doors open, ready to go and we, to go down there, can take that means, which is much more comfortable.*

You enter the elevator and, you see, there is room to sit, there is a very relaxing light and the temperature is just right (kinaesthetic and visual connections).

Inside the cabin there is a light display where the floor number is written... Now it shows zero, but when we leave it will show the level we have reached.

So, while we go down, you can check the speed of the elevator descent on the display and always know where you are. The display will turn on and off every time *that we will pass a floor. Now I will count to three and only when I have said the last number, only then... will the sliding doors of the elevator close and it will begin to descend gently downwards.* "

In this phase, archetypal positions were widely used; in fact, with the elevator or the stairs, one must always go down and never go up. The descent, in fact, is nothing other than a movement downwards: where the hidden thing resides, where there is little energy, where one thinks that everything is still, where one is relaxed, where (always archetypically) physicists place, on their Cartesian axes, the lowest energy to make the student understand the concept of "small quantities". Therefore, down there, and not up there, one must go. Even in everyday language, when we say "you're sunk in sleep", or "your bank account is below zero", we associate the concept of "below" with the meaning of "little energy", "scarce quantity".

The elevator is on the left and never on the right, because the left is the archetypal position of the past: going left and going down means retracing the steps of the past.

This nonverbal metacommunication is well understood by the Unconscious, which speaks in exactly the same way: through archetypes.

Furthermore, the descent takes place inside the earth, an alchemical archetype linked to the body. Descending therefore means "blocking the body" and also takes on the meaning of "looking inside".

Using different archetypal images could help the abductee emerge from deep hypnosis, and it is also true that the elevator scene has a strong affinity with another one, often actually experienced by him when he found himself in a military environment, forced to descend into the rooms of an underground base where he was handed over to alien species.

On rare occasions it happens that you involuntarily begin to imagine this very elevator; this is obviously counterproductive, because the coenaesthetic situations of shortness of breath and accelerated heartbeat caused by fear immediately reconnect. Therefore it is necessary to describe the elevator well at the beginning of the journey to make the abductee understand that it is exclusively "ours" and that no one else is made the same way.

So far, almost no one has shown fear of elevators (claustrophobia). If one were to deal with such a case, the scene would have to be modified by eliminating this element so as not to activate memories of stressful situations.

AND THE ELEVATOR BEGINS TO GO DOWN

Phase 2A (SFA)

You will say: *"One, two and... trrrre!"* accompanying this last number with a noise usually produced by the mouth, for example the one made when giving a very loud kiss.

The person in hypnosis is not able to recognize the sound; however, he associates it with the closing of the elevator doors. This same noise, reproduced later, will quickly increase the depth of hypnosis.

There are also operators who, during the sessions, emit noises with their mouths similar to those that the fetus heard when it was in the mother's womb; in fact, it is no-

It has been shown that this technique helps the hypnotic regression of the subject who, now at the mercy of the Unconscious, tends to spontaneously regress to primordial sensations.

"... *Now the elevator is going down; watch the display turn on and off, turn on and off and each floor is a heartbeat, each heartbeat is a breath* (and you breathe noisily with it, in synchronization, ensuring the body tracing and making sure the abductee notices it), *each breath is a moment of relaxation gained, each moment of relaxation gained is a floor descended... The display in the elevator turns on, turns off, turns on, turns off... and as you go down you relax more and more, more and more, more and more.*

Stop for a few seconds (4 or 5) without saying anything: give the abductee time to imagine the scene, then start again: *"Look at the elevator display that turns on and off, turns on and off and each floor is a heartbeat, each heartbeat is a breath, each breath is a moment of relaxation gained, each moment of relaxation is a floor descended... the display in the elevator turns on... turns off... turns on... turns off... and as you go down you relax more and more, more and more.*

As the elevator descends, the noise of the cables tells us that everything is in order... vvvvvvvvvv (and we try to mimic the noise of the elevator cables to help us hook onto the auditory anchor).

In the meantime, you will take care to breathe with the same frequency as the abductee. The previous step should be repeated calmly until it is clear that the subject is truly relaxed.

Phase 2B (SFB)

Once you have reached relaxation, continue by saying: *"Now I will count to three, then the elevator cables will come off and a large white parachute will inflate and support the descent of the elevator, which will be even softer and even faster. I will count to three and then this will happen... One-two-three* (in rapid sequence, with the usual noise generated by the mouth)

... *It-turns-on-off-it-turns-on-off* (this must be said very quickly, pointing out to the abductee that the display has now increased the frequency of its flashing and the elevator goes faster than before)... *Every breath is a heartbeat and* the elevator now passes one hundred *floors every time the light comes on.*

As you inhale, the air entering your lungs also inflates the large sail of the parachute and as you exhale the parachute also deflates slightly: your lungs and the parachute breathe together (here, once again, you have to breathe noisily in synchronization with the abductee)...

Now you can no longer hear the rustling of the elevator cables. They are gone, you can only hear the sound of the wind entering our lungs and the large sail of the white parachute that supports the descent of the elevator. "

These prompts must also be repeated slowly, moving from auditory attention to the sound of the wind to visual attention to the flashing display, to the rhythm of breathing, to the visualization of the elevator descending supported by a parachute in an infinite black tube to the center of the Universe.

At this stage the kinaesthetic channels coming from outside are interrupted.

The olfactory one is totally closed as is the visual one: even if it opened the eyes, the subject would see nothing. The only half-open one is the auditory one, but only the sound of the hypnologist's voice is recognized. In other words, you could set off a firecracker in the room and the abductee in hypnosis would perceive absolutely nothing.

Phase 2C (SFC)

Then you will continue by saying: "Now *I will count to three and then the parachute will also detach and the elevator will descend downwards at great speed, at the maximum speed possible, but very, very softly, and we will reach the deepest point, where we will relax as we have never been relaxed before... one-two-three...* (usual noise with the mouth)...

Now the display doesn't even turn off anymore. With every breath we take (and we breathe with it) the elevator *has* passed through a thousand *levels. You can't even hear the sound of the wind anymore and the elevator is so fast that you go down in free fall and lose weight. You lose weight and float inside the cabin, weightless in this free fall like astronauts in space. You float weightlessly and this allows you to relax even more than before, even more, like never before. The elevator, now, is like a bullet of light traveling at the speed of light, shot into this black tube that runs toward the center, the center of the Earth, the center of the Universe, the center of Everything. Everything is bright and no noise is heard, because light doesn't make noise. And you relax more and more. All the barriers have now been overcome and now I will count to six. As I count, the elevator will stop, slowing down gently until it reaches the bottom, the end of its descent.*

One, two (slowly, because you have to give the elevator time to stop without abruptly), three: *now the elevator is stopping and you are gaining weight again and are sitting back in your chair,* four, five, *the elevator is almost stopped...* sssssseeeeeeeeeeeess ...

Phase 2D (SFD) "...

the sliding door opens and you are in front of a dimly lit room. In the center there is a splendid sofa, very comfortable, very technological and you lie down on it... ahhh, how comfortable this sofa is (the hypnologist's voice mimics the stretching of the muscles and the tone that you have in those cases)! *It breathes with you, it takes the shape of your body: as you exhale, it settles around your lungs and so also when you inhale... you and the sofa are one...* (you breathe together with it) *and you relax even more, even more if that is possible, like you have never been before..*"

The abductee is in a very deep hypnosis and at this point the real induction of memory begins, always starting from the technique suggested by NLP - that is, from the "daydream". We begin by telling him to remember a still image, keeping in mind that, during the awakening of this scene, he will draw on the memory of the actually experienced. If by chance there were some glimmer of Subconscious still functioning, he would not be too suspicious, because he would be proposing an immobile scene and, consequently, scarcely dangerous.

The Third Phase (TF)

"Only now do you notice that, attached to the ceiling of this room, there is a black, super-flat screen, one of the latest technological ones. It is very large and attached to the ceiling. The black screen is on, a small bright dot in the center tells us that the system is active, but we can't see anything.

As you look at that bright dot in the center, you relax more and more, more and more... and as you look at it, your brain searches for an image, an image from your past, an image from that time that... (and here, as a starting image, something that the subject described in the preliminary interviews is used, it is part of the real experience and also foretells a sequel with particular UFO implications - like a light seen in the room and not dreamed, or a GOD actually seen and not dreamed. The connection with reality is fundamental: in fact, it is necessary to start from an image that the abductee certainly has in his memory. The idea is to analyze the content of the sequel to verify its authenticity and the overlap with what was remembered during the preliminary interviews). *I will count to three and then this image, which your brain is searching for in memory, will be found and projected on the black screen which will light up immediately. There, your mind is looking for the image, there, it's finding it...* (pause) *there it is, that one!*

He found it...

Now I will count to three and the image will be projected on the screen and it will be fixed, immobile and you, in its fixity, will be able to look at it carefully in all its details: ONE-TWO-THREE (quickly, so that the Unconscious now takes over definitively and nothing can oppose it from within).

The abductee moves his eyeballs, obeys the request to look at the image from right to left and vice versa, from top to bottom and vice versa. A few seconds pass (about twenty), then he is asked what he sees and is prompted to describe the content of the scene. Sometimes he frowns, because he absolutely did not expect to find himself in front of what he is seeing.

After making sure that you are actually visualizing something (start the description), he is asked some additional questions about the scene.

The subject will react according to the situation and, at the first moment of calm, he or she will be told that, when he or she hears the count to three, the screen will become *"big-big-de... big-big... big-big..."* and he (or she) will enter it: "and *everything will move like that time".* Then one counts quickly and has the count end with the usual little noise emitted by the mouth, which the abductee has begun to recognize and associate with the fact that something is about to happen.

At this point the abductee is immersed in the scene, speaks in the present tense and relives all the situations as if the events were taking place at that moment.

Great care will therefore be taken to stimulate and redirect his emotions in a way to prevent him from panicking.

At this stage very negative episodes may emerge, but the memory must be as-absolutely resurface and be recovered by any means possible.

Note: The subject will have the opportunity to express himself through partial body movements.

IMPORTANT: When you want him to describe things he doesn't remember, inesadly the abductee does not let himself be influenced: he denies seeing what he is ordered to see and continues to defend his own reality, the one that really happened and which has nothing to do with fantasy.

The whole procedure can take about ten minutes but tends to get shorter when the abductee has already been led into hypnosis several times.

The objective, technically, is acquired with the identification of the still image; however, one must be sure to have reached a very deep level, because only in this way is it possible to draw on the consciousness of the Mind, Spirit and Soul, the past lives of the "carriers" and the active and passive alien memories (MAA and MAP) of which I have already spoken previously. Only at high levels of hypnotic depth is the abductee able to dialogue with the various parasites (such as the Being of Light - the Lux - and the Six Fingers), to remember passages of the life of the Sauroid or speak alien languages also assuming the personality of the parasite.

The interested party is thus artificially "schizophrenicized", that is, "degenerated" (a term used in atomic physics to indicate two orbitals that, at the beginning, have the same energy and therefore are one thing but, after the degeneration process, possess different energies and are distinguishable from each other). The degeneration process is carried out on the Soul, the Body, the Mind and the Spirit and allows the operator to put even just one of these parts into a hypnotic state, so that it - being separated from the rest - can recognize itself as autonomous and become aware of itself.

The awareness of being an individual thus becomes, after hypnosis, the heritage of all four of these parts, which - recompacted in the terminal phase - produce a beneficial effect on the human being as a whole, now that he knows who he is and what he is like.

DISTINCTION BETWEEN TYPES OF ALIEN INTERFERENCE THAT OCCUR DURING DEEP HYPNOSIS

Before continuing with some examples taken directly from the hypnotic sessions performed, I must address the problem of the various types of alien interference that manifest themselves during regressive hypnosis.

Over the past few years, many co-workers have asked me if the aliens were aware of what I was doing with hypnosis and if they were trying to hinder me.

The answer had always been negative: the abductee seemed to remember at times that the aliens had asked for information about my work, but they did not seem to fully understand its meaning and, in any case, they did not seem particularly concerned; not even when, using post-hypnotic orders, I had even managed to block some abductions (see following pages). In my opinion, they believed that my interference was something concrete, but in their eyes it seemed to be limited to reconstructing nothing more than the memories of a forgotten experience.

Alien abduction, on the other hand, occurred "in solidum" and the abductee was physically taken away and subjected to a heavy interaction that left traces in his psyche and in his soma: in addition to the memory of the surgical operation undergone, there were also traces in the form of body implants and small scars.

So the implementation plans were different and probably, according to them, the interference produced by my work negligible.

Things, however, changed drastically when, during a regressive hypnosis, I discovered the existence of what I believed to be the Soul. From that moment on, it became increasingly difficult to make the abductees remember their experiences, "strangely" and especially when one wanted to obtain answers from this new entity.

INTERFERENCE FROM LUX

The abductee under the control of what I believed to be his Soul tended in fact, at least in certain cases, to lie in a blatant and stupid way.

Up to that point, all the subjects had behaved in the same way under hypnosis: they had told almost identical stories and described almost indistinguishable details.

I had noticed that the tension of their vocal cords was minimal just when they were in contact with their *Soul* and that this communicated through archetypes, which were translated by the mind into phonemes. The tension of the vocal cords was reduced to minimum is manifested by a lowering of the tone of the voice and of the corresponding fundamental frequency (up to 100-200Hz). The body - and in particular the vocal cords - is very relaxed and the relationship between the Soul and the Mind becomes weak. In these conditions it becomes very difficult for both to move the Body, unlike what happens during the recollection of what really happened during *an abduction.*

When the Soul speaks, the Body moves with difficulty and the vocal cords produce a low voice, with a total loss of expressiveness in some moments and emotionality that goes through the roof in others: in short, there is no longer any trace of mediation by the Subconscious. In those moments the abductee is able to address a discussion on the highest systems of the Universe and manifests deep conviction regarding what he illustrates, then perhaps he is moved by the nature of Man, who is considered a superior being within creation.

On some occasions, however, when I questioned the Soul about certain types of aliens, at a certain point something strange and easily observable happened: the fundamental frequency of the voice changed, rising to 400Hz, and the tone became different, sometimes calm and sometimes decidedly aggressive (500Hz). In the first case, it assumed the intonation of a fervent and convinced religious person, who intended to pass himself off as the Soul or Spirit of the abductee in hypnosis but answered the control questions incorrectly.

The control questions have the primary task of verifying, whenever necessary, the true nature of the interlocutor. In this way it is possible to establish precisely who is speaking and to whom the evoked consciousness belongs: it is absolutely not possible to confuse the memories of the *carriers* ' lives with those of the alien experiences or with the points of view of the Soul and the Spirit.

These questions work by verifying the bodily form of the "thing" that is speaking, his relationship with time and space and his identity.

A Soul always answers in the same way: it says that it has no name, that it does not know what time is, and that it does not have a body. Furthermore, its sensations (the channels of kinaesthetic and audiovisual input) are totally different from those we are used to.

For her, good and evil do not exist.

But sometimes, as I was saying, the voice became saccharine, pedantic and above all characterized by a very specific "political" point of view on aliens. This presence, which passed itself off as *the Soul,* adored the Beings of Light and said that they were good, that they parasitized human beings only to do good by transmitting many qualities that made their lives easier.

The Soul, on the other hand, was keen to differentiate itself from the Beings of Light, defining them as "shadows" or "those who, to subjugate Man, invented religion and the sense of guilt".

It seemed like we were dealing with abductees with a real schizoid multipersonality emerging in hypnosis, but the trick I devised brought out Lux (the Being of Light) with all its characteristics: the control questions pushed him to betray himself right from the start. Let's see an example:

- What's your name?
- *This is information I cannot give you.*
- How long have you been around?
- *For a long time.*

- Where do you come from?
- *From afar.*
- Did you ask your container's permission to enter inside him?
- *Yes!*
- When?
- *When he was little.*
- And did he understand?
- *No.*
- So you never actually asked him for permission!

The "bright thing" did not respond, it was pointed out that it had made many mistakes answers and that his behavior was that of a real parasite.

Then he would come out with his true personality, admit that he had lied and continue to try to convince people of his reasons with the use of refined dialectics and modest aggressiveness.

Human dialectics (and Italian dialectics in particular) always proved to be of great long superior, and Lux could not help but capitulate:

- Where do you come from?
- *I can't tell you.*
- Why? It's information I can't use anyway.
- *I know, I could tell you any name and you'd still be happy.*
- So is it someone else who shouldn't know?
- *The others must not know... The others who come here... must not know certain things.*
- Are you referring to the other aliens?
- *Certain!*
- But what? You don't cooperate?
- *They believe this; they know some things, but they don't have to know everything. If I tell you, then they know, because they look into the container's head the next time they pick it up.*

- Do you enter the bodies of all humans?
- *No, only in those who have that thing you call* Soul.
- Why?
- *For our evolution.*
- Or why do you suck their energy?
- *Also.*
- Then you are parasites.
- *This is your point of view.*
- What does Man gain from your presence?
- *Knowledge.*
- Are you sure about what you're saying?
- *No response.*
- Do you tell lies sometimes?
- *Yes, if necessary!*
- So who says you're telling me the truth?
- *No response.*

The serious errors committed by Lux are evident in this interview. In hypnosis the Unconscious has no reason to lie, it does not know lies. The Soul, which dwells there, behaves in the same way and the unconscious cannot refuse to answer the questions by making use of an act of will that in hypnosis has no reason to exist.

So, when episodes of this type occur, the personality of the Container (the abductee) is under the interference of the Lux. It is also very clear that this parasite is intimately linked to the spiritual part of the abductee and not to his mind: this is supported not only by the Lux itself, but also by the Soul of the abductees to whom this question has been posed.

Lux, living outside the cerebral mechanism that produces the state of altered perception during hypnosis, does not undergo it and remains alert and able to interact freely with the hypnologist. Practically, he interferes in the hypnotic mechanism, but he can have little influence on the abductee's Mind except in the communicative act which, however, always remains under the total control of the hypnologist. And if the hypnologist wants to silence Lux, he can do so.

The key question that Lux asks as soon as you suspect that it is interfering is this: - What day is it today?

The Lux, apparently without thinking, always responds with the precise date and time.

A Soul, not knowing the meaning of time, would not be able to reply.

PASSIVE ALIEN MEMORY INTERFERENCE (MAP) AND FROM ACTIVE ALIEN MEMORY (AAM)

The MAA is represented by an area of human memory that houses the information that aliens of certain species have inserted there in order to preserve it for the future: a real *back-up disk,* to use the words of computer scientists. Using the data obtained from hypnosis, I had initially discovered - as already illustrated previously - the existence of an area with denied access that was exploited by the aliens precisely so as not to lose the baggage of experiences accumulated by one of them during his life. Once a new, young alien body was created, the information previously stored in the brain of the abductee, who was unaware of being its carrier , *was reinserted into it.* In this way our "friends" continue to guarantee their immortality.

How did I discover this aspect of the problem?

Abductees all inevitably show memories of past alien lives. Sometimes they are unaware of it but, through a preliminary interview, they tend to recover at least a partial memory of it very easily.

The memories I am talking about do not belong to all the alien species that carry out abductions , but mainly to some of them: the Five-Fingered Blondes (the Oranges, who are actually reddish-haired and are the only ones to have clearly distinguishable and visible females during *abductions),* the Sauroids with and without tails (among these the so-called "Lacerta" - lizard - of poorly informed ufology), the Insectoids (the so-called "Mantises") and the Heart-Heads (small aliens often confused with EBEs).

There are also some memories of One-Eyed aliens related to the world of Ancient Egypt about which I have little information, but which seem to be the representation of the god Ra.

These beings, truly powerful, seem to possess the archaic structure of a bird, have a single bright eye in the center of the forehead, be decidedly tall and have very developed shoulder blades (perhaps a legacy of old skeletal wing structures). They have three fingers similar to those of a bird's paw, are hairless and seem to be able to levitate. They have a kind of wattle under the chin that is missing in females and resembles the false beard of the Pharaohs.

Instead of a mouth, they would have a sort of inverted T-shaped opening that is perhaps a beak or something similar.

A critical examination of the UFO literature shows the existence of witnesses who have described creatures with such characteristics; however, these gentlemen have not been given importance due to the small amount of information previously accumulated.

There are also memories of Lux (Luminous Alien Beings) for the simple fact that all the parasites that enter the mind of an abductee imprint a part of the memory of their experiences.

This is the true nature of Passive Alien Memory (MAP): regardless of its future fate, the alien leaves a permanent imprint on the host (because human memory cannot be overwritten).

During hypnosis, these memories open up "randomly" and, quite unexpectedly, incidentally, you end up inside reconstructions of alien environments.

Once these opening mechanisms were understood, it was then possible to obtain in different ways unlocking to access the parasite's memory data.

In reality, it is often not a simple presence of MAP (Passive Alien Memories), but of actual MAA (Active Alien Memories).

What does this mean? That the aliens introduce into the abductees not only the pure and simple memory, but also the Mind and the Spirit, that is, the complete and active personality, waiting to use it in a new Body. The abductee, therefore, finds himself living with the conscious will of the alien.

It should be noted that this "invasion" is not very annoying and almost never interferes with the abductee's life to the point of changing his habits and behavior. Unless, unknowingly, he opens a forbidden door in his mind. Thus, many abductees discover that they have a tendency to be vegetarian, to make oriental ethical speeches, to love martial arts, to prefer people with oriental somatic characteristics. This is simply due to the fact that the Orange possess these characteristics and their experience, being very similar to Man, is sometimes mistaken by the abductee's brain for his own.

For example, martial arts, the origins of which no one knows today, developed in Tibet perhaps thanks to a monk who one day became a master and began to teach.

Yes, but before? Before, there was no information about it. This suggests that the aforementioned Tibetan monk was an unaware abductee who, one day - perhaps following a trauma - had access to all the fighting techniques contained in his alien memory. He, unknowingly, made them his own and taught them to others; so, since then, we have the heritage of these strange disciplines that were previously completely foreign to Tibetan culture.

In the group of abductees studied by me, there are also cases of subjects who they dream of making love with reptilians and even reach orgasm. With the use of NLP I discovered that such elements belong to the world of reality, but almost never to the abductee's own.

Women usually experience this dream trauma as a strange carnal violence. There is the memory of this exogamic embrace, but their abductee consciousness does not understand that it comes from the memory of the Reptilian alien (the one I often call "Serpent").

In reality, the waking consciousness is always that of the human being, who fishes out from the memories of the Reptilian alien some scenes of past lives and transforms them into apparent dreams.

The result is total confusion and the abductee will say that, in a dream, a strange creature, perhaps Satan, raped her.

To get a complete picture of this phenomenon, it is worth rereading, from this new perspective, some passages from David Jacobs' book *The Threat* (Simon and Schuster), which dedicates an entire chapter to the problem of sexual abuse practiced by aliens on American abductees.

Unlike interferences from Lux (Luminous Being), MAAs are more easily manageable in a hypnotic context: they succumb to regression very easily because they are located in the abductee's Mind and are therefore totally subjected to its functioning and its vicissitudes. In practice, the alien parasite, unable to detach itself from the impositions used by the hypnologist, enters hypnosis first. It is therefore possible to access the alien mind with relative ease to extract extremely interesting information without the owner - or rather, his Spirit - being able to interfere in any way.

In confirmation of this point of view, there were some reconstructions in a hypnotic environment that I could not initially explain in a sensible way. The abductee told of having been taken by aliens (usually Orange) and taken to a facility where he worked on strange computers and, together with many others of the same race, on certain types of problems that seemed to distress the community. In that circumstance, the abductee seemed to be recognized by everyone and called by name by his companions (not by his human name, obviously). He could speak their language and recognized them as his friends.

The abductee under hypnosis, when he speaks an alien language, does not know its meaning at all: he is only evoking the memory of the "film" (the so-called *story board)* of the events that happened and is not connected to the alien Mind, the only one capable of decoding the information.

The description of the same events after the latter has been activated is very different: the abductee speaks the alien language and says things that we are unable to understand correctly, because this time the information read *on the hard disk* of the abductee's brain is managed by an alien program completely different from the human one, "their" mental model.

What conclusions can we draw from examining the experience just described? Simple: if the aliens need the skills of one of them who at that moment is confined in the form of MAA - that is with the Spirit and the Mind - inside the body of an abductee, they do nothing but take the container *(carrier),* activate the MAA and make it work until they solve the problem. Then they deactivate it and, as always, they put the container back in its place. If the time required is too long, they can use other measures - such as using a copy of the abductee in place of the original for the entire period in which the latter, i.e. the container of the "expert" alien, will be needed elsewhere.

The military personnel described in the hypnosis sessions seem to be aware of these details; moreover, at the end *of the* alien abduction, the victim is often returned to them. On these - and other - occasions they drug the victim and try to extort from the hosted MAA certain information on physics, science in general and other disciplines that, most of the time, the abductee cannot even understand, especially because he does not know the language used.

These scenes, in fact, are always well remembered by the abductee, even when *the abduction* is totally terrestrial and is practiced by the military. However, in most cases, he is unable to remember what he said: he relives the memory, but does not understand the meaning of the words he pronounced in the alien language.

However, he is very clear about the attitude of the soldier, dissatisfied with the information received because, in reality, it has not emerged. The abductee, in fact, perfectly remembers the internal order *not to say anything,* even if he has no idea what it is about.

It is evident that when the military intervenes, it is because they cannot help it; not wanting to be discovered by their false alien allies - whom they no longer trust - they would like to take possession of some of their knowledge in order to then surpass them in the search for immortality. The military, therefore, does not appear at all interested in the salvation of human beings.

I have recently noticed that some abductees (all strictly Italian), having reached the end of their physical *abduction* path and therefore "abandoned" by the aliens, are taken several times by the military who, evidently, consider them as precious sources of information obtainable without the knowledge of their extraterrestrial partners. To ensure this possibility, they penetrate the abductee's house with very modern and invasive devices, put a very heavy metal helmet on his head, drug him and lead him into underground installations where, always and rigorously with the metal helmet on his head, the unfortunate person is subjected to interrogations, physical torture and threats by French, Italian and Israeli forces (anyone wondering how it is possible to do all this without anyone noticing, will have to wait for my next work which, among other things, will talk about both the military and the holographic universe). The threats, of course, almost always concern the safety of the people closest to us and of our pets.

The helmet, perhaps made of lead, serves to shield the abductee's intracranial microchip in order to prevent the aliens, increasingly considered as uncomfortable allies, from noticing the military *abduction* . In recent years I have recovered very interesting material regarding this latter type of abduction through hypnosis. There are, for example, situations in which the abductee, with his terrestrial body, commands the military who appear terrified by the poor wretch - who perhaps wears only a nightgown or pajamas - who scolds them in a strange and unknown language.

The abductee, when he comes out of hypnosis, has not understood anything at all and asks: *Why did I do those things? How could the military be afraid of me? I felt different: stronger, taller, more powerful, but in reality I was always the same.*

Here's another example of MAA at work!

HOW TO ENTER THE MAP/MAA OF AN ADDUCT IN HYPNOSIS (first method)

There are three ways to access alien memories.

The first is completely random and occurs when an abductee in a hypnotic state recounts, reliving it, a particular memory of *abduction.* It may happen that he automatically connects similar situations from different episodes, perhaps linked only by a scene, a situation, a sensation that is repeated in different historical moments. The abductee reads his cerebral *hard disk* and searches for the next frame and, in some cases, it happens that he chooses a frame similar to the one he was looking for, but not the right one. Since the scenes are similar, the brain chooses any one, usually the one it finds first.

A person once described having his blood drawn at the age of five; but when he got up from his cot he was thirty-five.

In fact, there had been two samples taken and the abductee had mistakenly connected the two episodes turning them into one.

Having discovered this problem and verified it during numerous hypnosis, it happened once that an abductee began to describe a blood sample she had been subjected to and ended up describing herself as a Five-Fingered alien who was taking another one on an abductee. The mechanism was the same: in search of the next frame she had found by chance, inside the alien memory, a similar scene, in which, however, the characters had changed. It was then that I realized the existence of an alien mind and from there I started, with different methods, to connect permanently to its memory.

The control questions made it clear that I was dealing with a parasitic personality who, being also under hypnosis, was not alarmed by my questions and was recovering his past experiences like a normal hypnotized abductee.

HOW TO LEARN ALIEN LANGUAGE

The subject was a worker of a moped manufacturing company and, in deep hypnosis, was describing a scene in which the five-fingered blond alien (Orange) made him read some words inside a strange metal book:

- What does it say in that book?
- *Mo-di-fi-ca-uncle-ne-geee-neee-ticaa.*
- What language is it written in, Italian?

-*No.*
- What language is it?
- *I don't know, I don't know her.*
- But then how do you know how to read what's written?
- *SILENCE.*

When the subject in hypnosis is silent, it means that he does not know if he knows the answer; otherwise he would immediately say "I don't know". He is looking for data that he knows he has stored.

away somewhere, but cannot find them. It may take days before he gets any response: the abductee's brain is in fact performing millions of retrieval attempts.

To solve the problem, I decided to use the technique of the cork and the two holes. It draws inspiration from the fable of the fisherman whose boat is attacked by a swordfish that pierces it below the waterline.

The fisherman finds a plug and uses it to close the hole, but the swordfish attacks again and makes another hole; instinctively the fisherman removes the plug from the previous hole and uses it to close the new one, thus ending up letting water in through the first hole.

So I asked the abductee two types of questions in rapid sequence to con-
feel the evasion of one of the two, but not of the other. Here's how it went:

- How do aliens talk to each other?
- *With the mouth.*
- And do you understand them?
- *Yes.*
- How can you understand them if you don't know their language?
- *SILENCE.*

The abductee was still looking for the answer when I asked him the second question. from point blank:

- How did you learn their language so quickly?
- *With a little ball that they put in my nose.*
- And is this ball always active?
- *Yes.*
- So now you can understand their language?
- *No, I have to hear a noise in my right ear first. And a series of very high pitched sounds and then the ball works...*

Here is the *password* I was looking for: a series of sounds that are transmitted from the device behind the ear to the one implanted in front of the pineal gland, which alters something in some nerve centers and causes the activation of alien memories.

In my opinion, however, to activate the latter it was not necessary to know the actual password: it was enough to know that the abductee had memorized the sequence of sounds of the acoustic *password* to make him relive the memory. Here is the result:

- Now I'm going to count to three, then you'll hear those sounds in your ear. 1-2-3.

The abductee narrows his eyes as if he hears very loud sounds, then he lies down and begins to answer my questions in another language.

The analysis of some phonemes produced during the conversation revealed, under the examination of an expert in the field (whose preliminary report is attached), some data important. This person only analyzed the answers, working in the dark about what I had asked the alien.

In particular, I asked the following questions in sequence:

1. What is your name?
2. Where are you from?
3. Tell me the letters of your alphabet.
4. Tell me the numbers in your language.

In the above tracing, the low frequency peaks that blend in with the background noise identify my voice, while the others are that of the abductee in hypnosis, who responds without thinking and with great immediacy.

The programs used for song analysis are: Speech Analyzer and Cool Edit 2000, both strictly professional.

PHONEMOGRAM ANALYSIS MADE BY PINO CARELLA

Language is fundamentally a vehicle for communication (exchange of information) between two or more living beings, be they animals, humans or in any case terrestrial. This mechanism implies that in the surrounding geo-living system there is at least the presence of space and time, as well as an atmosphere, so that sound waves can propagate and be perceived. The living beings involved must also possess a transmitting and a receiving biological apparatus.

Language is the result of the evolution of a race, whether human or animal. It contains an incredible amount of information about the species in question. It is obvious that the brain of creatures that have the ability to elaborate language must be predisposed to this function. Our history as terrestrial humans shows us unequivocally that the evolution of our species has been characterized by continuous changes in languages, customs, habitat and lifestyle throughout the time spent on Earth. This is the path of the culture of peoples, since the level of evolution of an ethnic group can be determined from the language of an ethnic group.

The *Great DeAgostini Dictionary of the Italian language,* in reference to language, states:

1) speech, way of expressing oneself through words or other means: *language of symbols, signs, flowers.* 2) way of expressing oneself that characterizes a person, the environment from which they come or a social category: *they use a rather colorful language, prosaic, poetic, scientific, bureaucratic, familiar language, the language of the underworld, slang.* 3) The manner, the intonation of speaking and expressing oneself: *rude, frank, generous language.* 4) idiom, language: *I do not know the language of this inscription.* S.3. tone, 4. Spoken. And ant. Prov. *Lengatge,* drv. of *lenga "language".*

The word language indicates, in its broadest sense, "any means used to communicate a message". In this sense, forms of language include gestures, facial expressions, sounds {for example, let's say, the sound of a war trumpet and that of bells), drawings (for example, road signs or accident signs), the most varied signals, from those made with smoke (in use among some primitive populations) to those obtained with particular equipment (for example traffic lights). However, the most precise, most expressive and most powerful form of language is that which uses words: in fact, language, in its narrowest and most specific meaning, is "the use of the word, written and oral, according to a conventional system" which constitutes the language of a community, in particular of a national community. In every language or idiom we find different levels of use which determine a sort of plurilingualism within the same idiom: thus we have, for example, the official or formal language (specific to the most generic use, with characteristics which make it perfectly coherent with grammatical rules and with the most widespread lexical convention, so that, while it is formally perfect and also elegant, it is impersonal and often arid); common language (less supervised than formal language but more lively and expressive, used by everyone for the most common communication needs); popular language and familiar language (used by a restricted circle of users, they are formally more approximate, but richer in expressive effectiveness). Language, as we know, adapts to use, so that it acquires - especially in the lexical aspect - diversifications due to the different sectors of use. Such diversifications determine and characterize the so-called sectoral languages, that is, those languages linked to specific sectors (for example, activities, professions, trades, etc.) of associated life. Sectoral languages are scientific, technical, political, bureaucratic, economic, journalistic, sporting, advertising, etc. (I would add religious, mystical, mad and esoteric languages).

TABLE OF MAIN LANGUAGES

Main languages spoken in Europe: Neo-Latin - Germanic or Anglo-Saxon - Celtic - Finno-Ugric - Baltic - Slavic.

Main languages spoken in Asia
Semitic - Turkish/Tatar - Caucasian - Indo/Iranian - Sino/Tibetan - Malay - Japanese/Korean.

Main languages spoken in Africa Hamitic - Bantu/Sudanese.

Main languages spoken in America Apart from the indigenous dialects, which are used by very small ethnic groups, European languages are widespread in America, namely English and French (in North America, excluding Mexico), Spanish (in Mexico and Central and South America, excluding Brazil) and Portuguese (in Brazil).

Main languages spoken in Australia and Oceania
English is widely spoken, but there is no shortage of indigenous languages spoken by numerically small communities.

Evolution (from the *Great DeAgostini Dictionary of the Italian Language)*

Evolution: n. 1) to evolve; transformation, gradual development; modification of the way of being: evolution of customs, society, thought [] in biology, modification of the typical characteristics of a species over time: theory of evolution or evolutionism, philosophical-scientific theory according to which living species are the result of transformations that have occurred on pre-existing, simpler forms of life [] in linguistics, transformation that a language, a word, has undergone from its original form to the currently customary one: *semantic or phonetic evolution, if such transformation concerns respectively the meaning or the sound of a word or a group of words.*

Forms scanning

At this point, one cannot avoid taking into account the fact that the language of a people is, in a certain sense, its identity card and a good part of its historical map, a sort of summary legend from ... to ...[]. Therefore, the expressive forms, the lexical modules, the quantity of letters and/or round and/or intermediate vowels that comprise an alphabet, the inflections, the pitch of the sounds, the timbric modulation, the intention and the communicative spirit must be taken into serious consideration.

From the analyzed sound extract, several social and historical abstractions can be found more or less known.

At first a superficial and generic listening, the sound of the phonemes "appears" to be of an *Arabesque nature,* but with strong sounds of Jewish culture. A typical characteristic of this latter language is the fall of the accents on the open vowels (à), or followed by the hard guttural (ah), or preceded by the soft guttural (ha).

However, we can also distinguish vaguely Afro-style inflections , more related to the intention in pronouncing than to the structural conformation of the words and modules.

In fact, the Hebrew language, in its timbric and modulated aspect, appears as "sung"; the expressive forms are well marked and the cadence is rather relaxed and calm, while the Arabic ones, and even more so the Afro ones, are energetic and tight, very often characterized by multiple consonants. In the Arabic ones we often find the module (hlàlhh) with a soft guttural, (ndr'rm) pronounced tight, (ha'bìbi) with a hard guttural. In the Afro ones, instead, we find multiple modules characterized by *consonant-consonant* and by *consonant-vowel-consonant-vowel,* for example: ('Oliatolò) with an aspirated "H" and the letter "T" that seems more like a kind of "D" but which, in reality, is obtained by pointing the tip of the tongue on the corner of the hard wall of the palate before the hollow of the same. Other formants of the Afro language are the typical sounds ('mbutu) always with the letter "T" pronounced as described above and ('ndromu), always keeping in mind that the consonants "DR" are pronounced by leveraging, with a nasal compression, the letter "N" in order to obtain a fusion between the letter "D" and the letter "R" by pointing the tip of the tongue on the upper part of the palate. In this way, an atypical sound is obtained, a kind of very strong "R", but with a hard attack at the start, simulating a kind of "D". Some passages of the analyzed sound also contain slight veins of the *Gaelic language,* characterized by the letters "J" and "K" at the end of words, but which have nothing to do with the timbre, modular cut and pronunciations of the original Gaelic.

Also appearing at mixed intervals are sound forms of a vaguely Asian language such as *Korean-Thai,* characterised by three-letter modules - *consonant-vowel-vowel* - pronounced with a clear oriental intention.

Finally, there are opaque timbral and intentional manifestations of a not well-defined European language, not characterised by the formation of consonants and vowels in current use, but in the choice of letters: "N" - "G" - "M" - "D".

These are pronounced in European usage and do not strongly show interactions with other cultures. There are also sporadic passages with Slavic, Russian-Caucasian, Hindu-Indian and Native American Indian sounds.

Considering the lexical behavior, the expressive form, the intention of the psychological tendency in communicating and above all the low content of consonants (11), it is not difficult to draw a profile of a very popular type. Unlike, however, the vowels, which are all there - at least the European ones "aeiou" - and this indicates a simple linguistic form, characterized by the preponderant use of vowels, belonging to poor and little evolved civilizations, as are those characterized by a majority use of only consonants (Afro - Aramaic). It is enough to observe the geographical movement of the terrestrial populations in the course of history to be able to consider the cultural and communicative evolution of the language. Consequently, the more a people possesses, in its expressive forms, an articulation rich in consonants, vowels and words distributed through an abundant mixed texture and also a pleasant distribution of sounds, expressions and inflections, the more evolved it is.

Scanning of typicality

By trying to represent and reproduce in written form the phonemes in question, some aspects of fundamental relevance can be extrapolated, in order to prove, or at least get as close as possible, to an unspecified original source.

The texture of the speech is divided into *seven periods* marked by intervals of silence; representation of the will to draw attention to the importance of a certain message. The vocal characteristics also change depending on the period. The first one sounds like a sort of "hello here I am!" or a simpler "ciao".

The second seems to lay the foundations of a speech, a premise. The third is not very representative and is rather confused and lacking in inflections in the intention and appears disjointed from the preceding and following phonemes. The fourth is very similar to the second, divided into five groups of words, but with a slightly more decisive expressive intention. I believe the *fifth* is the central point of the message and highlights a strong inflection in the intention, wanting to clearly manifest a question, a challenge. The sixth is also of great importance, because it is nothing other than the answer to the previous one, a desire to confirm in a reinforcing and decisive way what has just been said. The seventh and final period is divided into two connected to each other; the first seems to want to recall, at the conclusion of the speech, the previous answer and the second, at the end, would represent the classic vocal inflection of a greeting.

Scanning Forms

Translated from the sound: **Tisvàlhh** (pause) **teik ahà vashà atchuà tae daj** (pause) **vatasai helh** (pause) **eshà enà enòu esèivah mihàdà** (pause) **ailàj** (pause) **tasi ailàj** (pause) **alahsì natolo.**

FIRST PERIOD

tisvàlhh = three-syllable FORM X ti+sva+lhh

The sound, intention and pronunciation of this word lean strongly towards typically Jewish characters. For example: *Mitzvah* is an original Hebrew word and means "law" *Mitzvot* is also a Hebrew word and means "the laws or precepts". Basically the Mitzvot are the ten commandments that God gave to Moses.

Both, however, are words with two forms: Mitz+vàh - Mitz+vòth.

The use of consonants in this case is very different from the Hebrew one, which makes extensive use of the letter "Z" while in this phoneme it is never mentioned. The ending of this word is "lhh", pronounced vaguely in the French "le" and can give the sound the impression of a certain form of elegance, but let's not forget that there are also Arabic words that often end with "lhh".

The form "sva", on the other hand, is often supported by the Slavic or Russian-Caucasian languages "svarovsky" or "swarowsky", svetlana, svavich, but also by international words, among which one in particular, unfortunately very famous, is Svastika.

In this word we can distinguish three types of earthly cultures: the ancient Jewish one, strong and with great traditions behind it, the French one, cultured and elegant, and the Slavic-Russian-Caucasian one, rich in feeling.

(break)

SECOND PERIOD

Teik ahà vashà atchuà tae daj.

MODULE composed of nine syllables, three of which are single and six are compound.

Teik = ONE-SYLLABLE MODULE X teik

When listening to the sound, one could fall into a misinterpretation of the consonantal conformation "teik". In English, for example, it would be written "TAKE" and pronounced "teik", with the fundamental difference, however, that the letter "T" would be pronounced with a slight touch, typically in English, while here it is pronounced as a real Italian "T", a hard "t".

It would therefore appear to have a Gaelic matrix, an ancient and disused language, but rich in mystical and esoteric traditions.

Ahà = two-syllable FORM X a+hà

The mold sounds quite Arabic, given the presence of the H in the middle, a typical feature of the Arabic language. See names such as: Mohammad, Ishahal, Zahara, Hallah, etc..

The way - and the timbric intention - in which the word is pronounced shows typically Arabic tones and colors, but the ending remains "ha", which in the Arabic language is written and pronounced backwards: "ah"; therefore, since it is "hà", the tendency is Jewish.

Vashà = two-syllable FORM X va+shà

This word could have either a Hebrew or a Hindu accent. Hebrew because it falls with the syllable "A" stressed at the end, Hindu because "àsha" or "Asha" can be a word or a proper name of a person, typical of India. The phonetic difference is that the Hebrew inflection places the accent on the final "A", while the Indian one on the first.

So it could have a Jewish or Indian interpretative origin, but I am inclined to

I give more for the Hebrew one, considering that in the whole speech it is mentioned twice, in the second period and in the fourth. Particular attention must be paid to this passage, since it does not seem to be a coincidence that the second period and the fourth are very similar, therefore the repetition of this expressive form must have its importance.

Atchuà = two-syllable MODULE X atc+huà

This word is very interesting and it would be appropriate to do more research deepen your knowledge of Native American languages.

Even though - like Hebrew words - it ends with "à", the articulation of the word is expressed with characteristics different from those of the Hebrew vocabulary, which never contains words that form "tchu", something that is instead present in the Chinese language.

The way this word is pronounced is very beautiful: it clearly expresses all the mysticism of the Native Americans and, surely, it must have a mystical-esoteric meaning. The intention of the pronunciation, the timbre inflection and the tone of the voice perfectly express the typical characteristic of a sorcerer.

or of an Indian shaman.

The complex and difficult pronunciation of the passage "tch" is displayed with a n of uncommon naturalness, in fact when listening it is neither a "C" nor a "TH" , , but of a strange fusion of the two and it is heard as a "ciuà" char-terized by a strong "e" dirtied by a "th", only that - in this case - we are not in the presence of a blown "th" - as in the Saxon language - but of a "tch" that strengthens the "e" and dirties the "t" through the letter "h". I believe it is possible that this word is original and still exists.

Tae daj = two-syllable MODULE X tae+daj The

sound of this compound word appears very close to the Korean-Thai language. It is pronounced with a perfectly Asian intonation, vaguely nasal. It appears at the end of the second period and manifests the classical sonority of the Asian peoples of that area, with the difference that the letters "t" and "d" in the original languages have a softer sound, similar to the African way of pronouncing the "t" and "d", but more gentle and graceful. The intention appears like the way of expressing oneself of a monk and the inflection sounds reassuring.

(break)

THIRD PERIOD

vatasai helh = MODULE composed of four syllables X va+ta+sai+helh of which three composites and one single.

This is the third period, the really strange one, which contains no indication of land extraction.

If the phoneme were composed of "yato-san" or "wato-sian" one could think of a vague Japanese, but the va+ta+sai form, as it is pronounced, is absolutely non-existent on Earth. On the form "helh", if one wanted, one could speculate, and in particular on the sound "hell", in English "inferno", but here it is pronounced in a completely different way, which does not at all suggest "hell".

Furthermore, the protagonist's voice changes completely and it is difficult to distinguish the letters that compose it. The intention is really difficult to discern.

king, because it lacks modulation: the tone is cold, detached, it does not show a human personality, warmth, vibration. The inflection does not tend anywhere, the expression is almost non-existent and it drops in tone on the final "helh".

While in the pronunciation of other words the dynamics are increasing, with a rising tone, here we are in the presence of the clear opposite, with a sharply falling tone and a decrease in the volume of the voice at the end of the sentence. Since this is a decreasing expressive manifestation, it shows an unhappy and depressed attitude. The shape of the word and its entire way of being expressed sounds very alien. **(pause)**

FOURTH PERIOD Eshà enà

enòu esèivah mihàdà = MODULE composed of eight syllables, of which three are single and five are compound.

Eshà = one syllable FORM X eshà

The phoneme, of Hebrew character, sounds in acoustic interpretation like a prophetic attitude; the vocal intention rests on a structure similar to that of the second period, but having the characteristics of a rapid, decisive and self-confident speech. The inflection of the timbre increases in height and width, the volume tends to rise as if it were blooming and remains constant until the end of the phrase. The pronunciation is decisive and clear and makes it clear that it is transmitting the first part of the actual message. The word "sha" is typically Hebrew; for example, let's consider the term "shalom", which in Hebrew means "peace", even if today it is used in the same way in which we Italians say "ciao".

There are, however, many languages that use the term "sha", but the context here has strong pseudo-Hebrew implications. The fact remains, however, that the word eshà does not exist in Hebrew.

Enà = ONE-SYLLABLE MODULE X enà

This word also has a Hebraic sound, because it ends with an "à", but it may have nothing to do with today's Hebrew language; perhaps rather with the ancient one, Aramaic, which was a language with a strong presence of the letter "h".

Enòu = ONE-SYLLABLE MODULE X enòu Apparently

it seems like a variant of the previous "enà", except that, if for "enà" one could have imagined a Jewish tendency, for "enòu" this is not true. This word does not recall any known language, precisely because of the evident characteristic of the accent on the second vowel. The word is pronounced all in one breath and without interruptions; if it were enò-u it would be different, because we would have a word with an accent on the last letter and this would fit with the mechanical style of the speech. Instead, since it is "enòu", we find a lexical contradiction, being, together with the last word (hatòlo), the only words in the whole speech to have the accent on the penultimate syllable. In fact, both "enòu" and "hatòlo" do not find a counterpart in the languages of terrestrial peoples.

Eseivah = MODULE X composed of three syllables:

e+sei+vah This word is the representation of the confusion, the mixture, the tangle of different languages. It almost seems as if the protagonist had a dissociation for a few moments, a tangle of the language. "Eseivah" is also formed from three syllables, "e+sei+vah" and has no connection with any known language, while "vah" has a strong Jewish religious connotation. For example, "Geo+vah" is formed by two syllables. This is one of the names of God, although it would be more correct to write it "Yhwh". The meaning of this name, in Hebrew is unpronounceable: for us humans it remains only an onomatopoeic word, a sound, a sound representation suitable for transmitting the invisibility of God, the sound of the wind, that is, the movement of the spirit. In the sound "e+sei" one cannot find any connection whatsoever, nor known languages or inflections towards terrestrial cultures. The point is that here the two endings are beautifully fused and, even though they have nothing to do with each other, they form a single word that on the one hand does not exist and on the other has in itself the prerogatives of the most ancient word in the world or... of worlds: that of the name of God! We are faced with the does not exist/exists, the unknown/known, devil/God, the I do not see/I see, perhaps the... I do not believe/I believe? ... who knows!

The fact is that, if we take the word as it is pronounced, it turns out to be unknown and non-existent, devoid of a historical-cultural key to its origin.

Finally, the analysis of this very strange word leads us to think that "esei" speaks of something unknown, without history, without beginning and without end, utopia, the absurd, the non-existent, the void and the physical and material nothingness, "vah" speaks of something known, a portion of God - being lacking "Geo" - something or someone of whom we know little or a lot, it depends; but it has a history, also without beginning and without end. It is the realization, the possibility, the eternal existence, the full and the spiritual all. Seen under this key, the two words in their apparent mutual indifference can find a perhaps cabalistic meaning in a dimension of superior communication. Therefore the meaning of this word certainly contains in itself a vibration of spiritual or esoteric matrix and involves emotional layers more than those of the logic of language.

Mihàdà or **mihàdàh** = three-syllable FORM

From what I hear, there doesn't appear to be an "H" at the end of the word, but if there were, it wouldn't change anything, considering that this word also has a Hebraic sound.

Unfortunately, however, this one does not exist in the panorama of Hebrew words. From the way it is pronounced by the protagonist, it almost seems like a call, a proper name of a person. However, if we wanted to read it backwards, which is not excluded (since aliens have totally different roots from ours and could therefore also read in this way), then things would become interesting, because it would come out: "Adahim"... and this automatically brings to mind "Elohim"...!

"Ada+moh" was the name of the alleged progenitor of humans, that is Adam, Italianized as Adamo. Of course here, if we read it Ada+him, the matter gets quite tangled up, but with legitimate justifications... Ada is a palindrome word, it is read backwards and the meaning does not change. We can place it anywhere: it remains, that's why I can read "Mihàdà backwards and get Adahim! Him changes to Mih but Ada remains Ada. Now, Ada has a terrestrial, human, fixed-term matrix; it represents the planet Earth, Man. Him has a divine, non-terrestrial, non-human, indefinite-time matrix and represents the one who created and not the one who is created. Here, however, we have a fusion of an exclusive nature Ada+him = man+divine = divine man! ... divinization of Man, elevation of the creature, transformation of the created element through a fusion.

The fact, however, that it was pronounced Mihàdà and not Adahim has a significance.

very important, considering that "Ada" is a palindrome while "mih" is not.
What would it mean? ... Taking into account the Biblical, Talmudic and Kabbalistic writings, "Ada", being a palindrome word, means that Man is a modular creature able to adapt, as he was created, to different levels of reality or creation; Man, in the universe, would exist a bit everywhere, while the "him" no longer. The "him" would be minor "gods", once appointed by God the Father to prepare and assemble what would later be the creation - including humans - but who would later dissociate themselves from His Kingdom.

"Mih" could be the result of the involution of "Him", the one who would have become the opponent, the contrary spirit, the enemy, the contradiction. In fact, "Him" could have undergone the involution (Mih), while Ada could not, because, cabalistically speaking, even if it is inverted, it does not change, it always remains ADA. Now, the letter "M" is important because it is found in the proper name Hi(m) and it is also found in ADA(m). In the ancient Aramaic language it was a letter that had a relationship with the unknown: see also, if we want, the famous and mysterious empire "MU".

Now, if we read in this key "Mih+àdà (see also the accents on both à) we can interpret: enemy in continuous involution of Man, opposed to Man, contrary to the evolution of the human creature, opponent in the phase of divinization of Man, with the plan to merge himself with Man to deprive him of the characteristics that give him the possibility to transform and elevate his nature from human to divine and take his place himself, so as to be able to somehow return to his ancient ranks. If we reverse this man's plan, reading the word backwards, we see the success of Man in his mystical and spiritual growth in taking the ancient and honorable place of the Elohim by becoming Adahim!

Finally, this word also contains kabbalistic, emotional and spiritual meanings, while following a path according to a non-human logic.
Taking all due considerations, I believe that the secret of the entire message is contained therein, which, in my humble opinion, gives the sensation that it has different layers, like a self-combination code; consequently, the interpretation does not consist of a finished content but, depending on future events in the life of the protagonist, the different levels of interpretation will open word by word. Therefore, it is quite difficult, I would say almost impossible, to establish a stable and definitive interpretation of the language in question.

(break)

Ailàj = MODULE X composed of two syllables ai+làj
This word is probably one of the least mysterious and most apparently logical, both in terms of the intonation of the voice, and of the intention and inflection. It expresses the will to affirm, confirmed by the following phrase very similar to this one (tasi ailàj), which clearly expresses the will to strengthen what has just been said.

Breaking down the form, the lexical representation "Ai" is typically Hebrew. "Ai" is a proper name of a person from the biblical times at the time of the prophets, now obsolete. Ai was the high priest of the temple of Jerusalem, he was an upright and God-fearing man; he was part of the genealogical branch from which Christ descended. "Laj", on the other hand, has nothing to do with the Hebrew language; rather would have a sound tendency towards the languages of the Indochinese Asian populations. But in the pronunciation there is an out of place component, because the communicative attitude of the protagonist does not rely on either a Hebrew or Indochinese lexical intention, but rather - given the intentional sound of the voice - it would seem to be a fragment of the tale of an old native Indian sorcerer. Incredible! I seemed to relive the scene of a typical Indian tent with all the men of the camp around, absorbed in listening to the old wise man who speaks by shaking three stones around the fire! The intonation is perfectly fitting; further verification can be done by listening to CDs of songs and tales of some native Indian tribes, finding confirmation between the "cheroowky" and the "black feet". The setting is perfectly the same! The intention is to want to confirm something, repeating it a second time to strengthen credibility and to want to maintain, fixing it in the memory, what is being said.

(break)

Tasi ailàj = MODULE X multiple composed of two pairs of syllables: ta+sì+ai+laj Nothing to add to the above; the
attitude is identical to the previous word, shows the same intensity and identity and is part of the same reasoning.
The sound of the second word could be misleading: perhaps in a slightly imaginative way, but it vaguely recalls the English "I like", except that in this case the protagonist clearly pronounces "tasì-ailaj" and the final "K" is not heard at all (which instead in "I like" is well marked, *Editor's note).* If one wanted to be suspicious, one could think of an involuntary distortion of "I like", but I tend to exclude this. Finally, the intention and the vocal inflection express a typical characteristic of the lexical tendency of the sweetly sung Indo-native sound.

(break)

Alahsì hatòlo = MODULE X multiple composed of three pairs of syllables:
alah+yes+he+did+it
In conclusion, a very interesting reality emerges: this word contains many images that expand both in the past, in the present and in the future. Unlike current cultures, which with language express above all a logical communication between individuals, ancient languages are rich in cultural, religious, philosophical and often prophetic meanings.

The protagonist's entire brief speech, apparently strange and meaningless, could instead contain an enormous quantity of stratified information. This last compound word is placed on the tip of a key to understanding everything that precedes it. It is the last ring of a circle that, when joined, opens the scenario of the message that contains it.

If we read this word in full, we cannot find the slightest correspondence between ancient cultures, much less current ones, except for a very vague assonance with certain dialects of Central Africa.

If we read it backwards, however, we immediately notice the assonance with current Arabic; not only that, but the sound is indisputably that of the most widespread word in the Islamic world: ISH-HALLA, meaning "BLESSED BE THE LORD"
The other word, "hatòlo", which sounds vaguely like "Afro", does not lend itself to any

translation but, if this is also reversed, it becomes: "OLOTA'H, which in the language of the Native American Indians "HOPI" has been revealed to mean nothing less than: "... circle of bread" or "bread in the shape of a circle" or even "eating cakes made of wheat or a type of wheat, the kind from those areas (assuming that it could be grown...), all together sitting in a circle" and I dare say, why not: "... circle in the crop?" ... or even: "... eating bread on the edge (inside) of the circle?".

What connection could there possibly be between ISH-HALLA and the crop circle? Attention! All over the world now - by convention, by ecumenism, by a widespread spirit that tends to make everything uniform: races, religions, philosophies, etc.. and this however also leads to a flattening and not to an enrichment (this is my personal opinion) - it is accepted and people are convinced that the god of the Jews "YHWH" and that of the Arabs "HALLA" are the same identical god creator of everything. However, if we dig deep into the origins, we discover that things are different. According to ancient Islamic culture, Halla' does not correspond to "God", or the Creator of all things visible and invisible, etc.. that is, the god of Abraham, Isaac and Jacob, but rather to the "god" spoken of in the Arab legends of the "wanderers of the desert". Halla' would have been one of the many "gods of the stars", specifically the god of the moon; in fact the symbol of Islam is precisely the slice of the moon. Muhammad decided to bring order to the chaos of the beliefs of the Arab people, divided into thousands of small religious factions linked to the most disparate gods. He thus eliminated all the other gods with preaching and violence and imposed Halla' as the only god, in order to centralize religion under a single point of reference to form a united and motivated, strong and numerous people. Being a humanly charismatic, intelligent and audacious man, he succeeded in his enterprise without a little bloodshed of his own people and of other peoples. It is wrong to think that the God of the Bible is the same as the God of the Arabs, with the only difference that they call him Halla', the Jews Yahweh" and the Christians more simply God. Why this?

Because the phoneme in question is composed of two parts that apparently do not connect with each other at all; but instead, knowing better the ending of the historical, religious and philosophical facts, the two parts find a logical placement in the context.

We therefore have a spiritualistic, or rather mystical expression: *"glory be to Halla'* (god of the Moon)" and subsequently: *"crop circle* (ufo -ufo with all its implications-)". Here, at the end of the protagonist's speech, the conclusion could be: "glory be to Halla', who descends from the sky and sends his mysterious and powerful signs on Earth".

Obviously, a firm "no comment" from the undersigned regarding expressing oneself on the subject of Christianity and Islam.

Has anyone ever thought about any possible connections between aliens and the Islamic world? ... surely yes! But probably they didn't look into it much...

Pine Carella

At the end of this first analysis it is mandatory to note some interesting things. The writing of these aliens goes, like the Arabic one, from right to left and presents, like that, satellite dots placed between the various letters.

In the course of my research I have collected many samples of this script, the which, *mutatis mutandis,* appear very similar to each other, even though they come from different abductees who do not know each other.

All these people tend to write in a retrograde manner (from right to left) and often show a marked latent left-handedness. Some are able to do it very quickly in a mirrored retrograde manner (like Leonardo da Vinci), others can pronounce words backwards without difficulty and still others dream of the environments in which they are (home, office), but in a totally mirrored way.

When subjected to the Stroop test - adapted for abductees - all completed it perfectly - even left-handed people - thus demonstrating the absence of connection disorders between the right and left lobes of their brain.

As a final observation, from the analysis of the numbers pronounced by the "alien" voice (not analyzed by Pino Carella, but nevertheless provided by the alien) it could be deduced that the phonemes emitted were six, of which five in rapid sequence and another detached.

It should be remembered that the six-base numbering is typical of the Sumerians, who had five numbers plus zero. At first, they left a space in its place and only later introduced a symbol to indicate it.

What does this mean?

Perhaps part of our history, if not all, simply needs to be rewritten.

Here is further confirmation of this last statement: during a regressive hypnosis, while I was in contact with the alien memory of a Five-Fingered Blonde (Orange), I asked a question point-blank that was completely out of context with the discussion.

- Who built the great Egyptian pyramid?

The immediate answer was: "I don't know: when we came to this planet, we found it."

In one of his books, Brian Weiss - an American psychiatrist who studies past lives through regressive hypnosis - says that one of his patients described an existence spent in Egypt as a worker at the Great Pyramid and said that the person in charge was a very tall being, dressed in a strange way, who, with strange pulleys equipped with ropes that cannot be broken, helped the workers to build the monument. The appearance of this being appears clearly similar to some descriptions of aliens with a hieratic appearance that in ancient times - long before today's ones - wandered around our planet.

THE HYPNOTIC SUGGESTION OF THE ALBUM
SOME PHOTOGRAPHS

(How to enter a MAA - MAP: second method)

You can also enter an MAA using a simple hypnotic induction scheme that I have developed to retrieve *abduction* memories as if they were read from a computer directory. Once the TF phase (see above) has been overcome, when the abductee, inside the scene created by hypnotic induction, is in front of the flat, black screen attached to the ceiling, he is told that, after counting to three, a beautiful photo album will appear on it.

On each page there is a photo *"taken once, when those beings came".*

L'espressione "quegli esseri", essendo stata utilizzata dall'addotto in precedenti esperienze ipnotiche, non è frutto di fantasia: usandola non le si influenza e non la si spinge ad inventare alcunché.

L'induzione continua: *Ora sfoglieremo l'album delle fotografie. In ogni pagina c'è la foto di una volta che loro sono venuti a prenderti. Noi sfoglieremo questo album dal fondo, dalla foto più recente fino alla più remota nella tua mente. Le fotografie hanno anche un numero scritto in basso. È una data. Sì, le foto sono state scattate con una macchina fotografica che fa vedere anche la data. Così, mentre le guarderai, vedrai anche in quale giorno sono state scattate... Ora conterò fino a tre e poi l'album si aprirà all'ultima pagina e tu vedrai l'ultima foto che è stata scattata...*

E si conta! L'addotto si trova di fronte un'immagine ancora una volta ferma la quale, di solito, mostra un'*abduction*. Gli si chiede di leggerne la data e con questo metodo si analizza rapidamente tutto l'album, arrivando fino alle prime foto. Se un particolare episodio sembra essere interessante, ci si può fermare ad analizzarlo; s'induce, così, l'ingrandimento della foto, la quale – alla pronuncia del numero tre – si muoverà: *Tu sarai dentro. Tutto si muoverà... Uno, due, tre... e, ora cosa accade?*

Terminata la descrizione dell'evento si esce dalla scena, si ha nuovamente davanti la foto ferma e si può continuare a investigare sugli altri episodi.

È necessario partire dal presente ed andare a ritroso: il cervello umano è più facilitato a ricordare le esperienze in sequenza temporale inversa.

Con questa tecnica è possibile anche risalire comodamente fino alla vita intrauterina e, più in là ancora, alle memorie delle vite passate.

L'addotto tende spesso a saltare alcuni episodi, ma è facile accorgersene e recuperarli dicendogli che all'album saranno aggiunte delle foto o che [illegible] abbiamo inavvertitamente girato due pagine insieme. Così facendo, alcune volte sono apparse fotografie delle quali, all'inizio, non si capiva bene il contenuto e che al posto della data riportavano strani geroglifici. Entrando nella foto e facendola muovere, si scopriva che l'addotto era regredita a un tempo non nostro e scriveva la data sul fondo della foto nella propria lingua.

Un esempio di memoria d'Insettoide

L'esempio riportato qui sotto è tratto dalla quarta ipnosi di un'addotta che, "sfogliando l'album delle fotografie", descrive il nostro mondo con gli occhi di un alieno Insettoide: quello che, per una ragione che sarà chiara più avanti, definiamo "Mantide".

Si tratta di acquisizioni molto importanti che attingono alle memorie aliene.

Nella prima seduta ipnotica l'addotta ricorda che le viene presa la figlia piccola dalla culla e che lei stessa viene prelevata dopo qualche istante.

Nella seconda descrive un'*abduction* subita quando era piccola.

Nella terza ne racconta un'altra descrivendola dal punto di vista dell'Anima.

Nella quarta arriva il suo parassita Lux, il quale tenta di convincere entrambi che va tutto bene. Una volta uscita da quest'ultima seduta, la donna è convinta di voler eliminare il Lux in un'ulteriore seduta d'ipnosi, che però non avrà mai luogo.

Prima dell'attivazione del Lux, l'addotta descrive un'altra situazione molto interessante. Ecco il brano in questione: sta osservando una strana creatura in un luogo arido e squallido, abbandonato e coperto di sabbia.

- Ora io conterò fino a tre, poi questa strana foto diventerà grande e tu ci sarai dentro e tutto si muoverà: uno, due, tre...

- *Eh, sì, questo è un essere un po' strano, sembra non avere... quasi pelle, come se fosse trasparente. Ha un muso molto lungo che finisce all'ingiù, come il becco di una tartaruga. Il becco è solo la punta del becco, ma non è un becco, sembra più la punta del becco del pappagallo, ma non è un becco, è più un muso. Ha gli occhi piccoli, infossati, ed è come se fosse una creatura in formazione.*

- Bene, guardiamo la strana stanza nella quale ci troviamo.

- *Ma non sono in una stanza, sono in un posto ampio, una terra molto arida che ha come delle... dei coni di roccia, di terra, sopra i quali sono appoggiate grandissime forme sferiche, ma non sono completamente sferiche: sono come delle grandi [illegible] nelle quali s'intravede qualcosa molto grande, qualcosa di vivo.*

- Come sei fatta tu?

- *Io ho delle mani con delle unghie uncinate, tre dita, di cui due sopra e una quasi opponibile. Ho le unghie molto lunghe ed è come se riuscissi a vedere la struttura interna della mia zampa: c'è una pelle vicino alle unghie, è rugosa, più come quella di una tartaruga, a scaglie.*

- E il tuo viso com'è fatto?

- *Il mio viso non lo vedo, ma vedo quello dell'essere che è accanto a me.*

- Assomiglia a un insetto?

- *Non direi, non saprei, io vedo questo muso lungo con questa specie di becco, di rostro in cima; potrebbe assomigliare alla bocca dei ricci, con dei denti che si possono chiudere nella bocca.*

- E ora cosa succede?

- *La nostra attenzione è rivolta verso questo grande tubo che si muove lentamente come se dentro ci fosse qualcosa che lo riempie. È molto grande.*

- Qualcuno ti parla?

- *Vedo che dietro di me ci sono altri di questi esseri e la nostra attenzione è rivolta verso questa grande cosa che si muove come una grande gelatina contenuta da una pelle molto spessa che lascia muovere abbastanza liberamente quello che c'è dentro.*

- Come sono fatti gli altri?

- *Come noi.*

- A cosa somigliano?

- *A niente di conosciuto.*

- Sembrano insetti?

- *Non saprei: la struttura è come fatta... è strana... sono come dei... dei...*

- Delle cavallette?

- *Le zampe non sono girate come quelle delle cavallette, la forma non è quella e la struttura è diversa; sì, potrebbero essere delle cavallette, ma... no, delle mantidi, ecco, sì, delle mantidi. Le zampe sono tenute come quelle delle mantidi, con queste grandi cosce lunghe e il piede molto sottile; sì, può essere simile alle mantidi. La cosa che osserviamo comincia a muoversi di più e la struttura che tiene il tutto comincia a cedere, si allarga e si apre.*

- Cosa contiene?

- *It contains something, maybe another being that is coming out covered in sticky jelly. There are some pieces of skin still attached.*

- Is it being born?

- *Yes, maybe it's being born, maybe that's a very large egg, bigger than what it contained.*

- And it only contained one?

- *Oh, yes, it contains only one and now this yellowish jelly is dripping at the edges of this thing. It doesn't seem to belong to just one species: it seems like a mixture of many things, of many strange beings with indescribable shapes. It resembles certain mythological animals, a... well... the snout seems like that of a bird of prey, but it has this crest, maybe the bird of prey is more in the legs, apart from the fact that it's still full of this yellow stuff like an egg yolk, a yellow jelly.*

- And now what happens?

- *From behind comes a large dome with a large funnel that overhangs this creature and takes it inside, and this funnel moves, takes and sucks this being into the black cavity. The being goes in there along with part of the bladder and the jelly. Now everything closes up. This thing is very technological, it has dark, black parts on the outside, and this kind of rounded funnel has become part of the dome, the part that has risen to take this being completes the dome shape.*

- Where are you?

- *I do not know.*

- What's your name?

- *I can't say, I can't say: I would have to use a part of the vocal cords that I can't use.*

- What year is it?

- *No year.*

- Can you talk to the others?

- *Yes, I can communicate in some way: I could not say "speak". The others say that it succeeded and I am with this other being who is on my left and we have witnessed this important event that has succeeded. There is a lot of satisfaction. Everyone is very happy.*

- What is your relationship with Man?

- *Relationships? There are no relationships.*

- What do you do with Man?

- *And a piece that can be used for other things.*

- What piece are you interested in?

- *A point of energy, a matrix of energy that is contained within Man.*

- What is your relationship with other aliens?

- *We have relationships with some, but we do not dominate, we do not have autonomy.*

- How long is your life? - *It is about fifteen hundred years.*

- What do you do when you die?

- *Some of us don't care if we die, others have to continue and survive: the rest is useless.*

- How do some of you not die?

- *Eeh, something that is still difficult for us to understand. It's a complex thing that*

it is not possible to perpetrate with our own strength alone, it requires superior energies.

How did you develop all this technology?

We didn't develop the technology, but we use it. It's not ours. race, of our planet.

Who gave you technology, then?

The superior races.

Why?

For the common project: there is a great common project, the formation of complete beings.

Who are the superior beings?

There are many hierarchies above us: we are quite low, even if we were allowed access to the information and be part of the project.

And where is the Luminous Being at?

- *A little above us, but it's something else: it has no direct contact with us, it's different. Each race carries out a part of the project; everyone plays a role, some do a first part of the work, and then it is further divided and distributed to others.*

- Are there beings higher than all the others?

- *Yes, they are the beings who are above all.*

- How are they made?

- *They have no body, they are thought-forms.*

- How are they placed in space and time?

- *Outside our universe; it's a totally different dimension.*

-*Do* any of these beings, besides Man, possess a Soul?

- *So... of the superior beings, those who are above everything, some have* the Ani-ma, *that is, the central point, a part of the central point; but they need to control the directions of the energies in order to channel them.*

- How long has the project been going on?

- *Almost forever: I have only been aware of it for a very short time, but my awarenesslezza. .. I'm low and I've only known about it for a very short time.*

- What is special about the human race?

- *A particular conformation: they were created on purpose. We are still in an experimental phase and it is not yet the definitive one, although there have been great results.*

- Who created Man?

- *Man is a mixture of many aspects of many races: he was not created ex novo, It contains pieces of many other races and, in part, of ours too.*

- Does your planet have a name?

- *It is not easily pronounceable: they are sounds that we emit differently from you and pronouncing it is almost impossible. It would probably be annoying for you.*

- Will your mind be preserved when you die?

- *Yes.*

- How?

- *There are temporary forms of "memory stalemate" and they are contained within crystals with a substance that keeps this support vital.*

- Does someone put your memories into the minds of humans?

- *Yes, humans are also needed... it is necessary in this whole great project.*

humans are unknowingly participating in the great project, even if they do not know it now. Perhaps in time, a long time yet... they could participate, but they still have to change.

- How is it possible to put your mind into a human brain? They should be incompatible!

- *It is true that man is a mammal, but he has components that adapt to the brain of other beings who provided genetic parts for its construction.* - Is the brain of a human being or that of your race larger?

- *Compared to my race, the brain of a human is larger, even if he uses a very small part of it. The rest is used by others; while we use it all, our brain.*

- Is there an entity that created Man from scratch, in the beginning?

- *There is a creator who created beings who then created man. Man who currently lives on Earth is a composite creation of many parts and elements.*

- Is there a double creation? Is the Man created by those who created him not the same as the Man created the first time?

- *The man created the first time is different and is decidedly superior to the man created later.*

- Where did this first created Man go?
- *I do not know!*
- What is the relationship between your race and that of the Serpents?
- *The Serpents perform other tasks and are definitely lower than us.*
- Is your race being parasitized by the Beings of Light?
- *No! They can't do that with our race.*
- And they do it with the Serpent?
- *I don't think they're interested.*
- So why do they do it with men?
- *Because men have a component that is a little jewel.*
- Do you have any hope of carrying on with your project?
- *I am part of the project marginally; the real project will concern my race and I will be part of the final result of the project, but the real result really concerns the races above. But it is essential to collaborate.*

The hypnosis session then continues and deals with other, more complex aspects of the abductee's Soul, who is projected out of the scene and taken even further back in time.

Before going further, it is also necessary in this case to dwell on some details to examine them better. As can be easily noted from her answers, the abductee, searching in her mind for images of her existence increasingly distant in time, has shuffled the cards and found herself facing the memories of an older being that parasitizes her memory: we are facing a real Insectoid MAA (Mantis).

The Mantis responds with the detached manner of an English lord and, from the nature of his responses, it is clear that at first he does not seem to know what is happening in the scene he is describing, while in the second he knows he is a Mantis.

This apparent discrepancy actually occurs because, at the beginning of the visualization, the abductee sees the images and comments on them with her own individuality, which is altered only when I ask the subject to self-define. At this point, as happens in similar hypnotic situations, the personality of the Mantis takes control of the responses and it is precisely then that data can be acquired directly from the Insectoid.

I will return to this particular procedure when I talk about reprogramming.
nor of the Soul.

The questions asked to the abductees do not serve to clarify, as in the works of Bud Hopkins or John Mack, what the human being does in this whole affair; or rather, they also have this objective, but they tend much more deeply to understand the alien nature.

One of the most important methodological differences that I have introduced in this research consists in not putting man at the center of attention, but placing him in the context of alien interests.

To this end, it is essential to know what the interrelationships are between the various alien races and it is equally important to obtain information on the true nature of Man and his origin, both to know how our kind was born and why, and to verify whether the knowledge possessed by the various alien races on this subject is convergent.

From the analysis of the data that comes from the Alien Memory of the Serpent (the Sau-roid), from that of the Insectoid Mantis) and from that of the Five-Fingered Blonde (the Orange - In reality it is now known that he has reddish hair), a "hard core" of information is obtained that describes the origin (or creation) of Man in an absolutely homogeneous way. Identical information is also extracted from the Lux (the Being of Light) and from the Six Fingers ("Ringhio", the extradimensional alien).

The only differences found between the various stories concern the "consideration" of one's own race compared to others and highlight, in the different alien personalities, different degrees of awareness of their own limits.

Furthermore, behind the great project of human exploitation that unites all alien races, one can see hidden sub-projects that differentiate one from the other and aim to deceive the other participants in an attempt to obtain privileged positions in the exploitation of the human Soul.

Note that when the Mantis that comes into play during this hypnosis describes itself, it observes itself with alien eyes and claims to see the internal structure of its own body (a bit like X-rays).

To confirm this, upon exiting hypnosis the abductee will describe the Mantis as it appears in the corresponding image of the MARIT test reproduced for convenience in fig. 41. However, she will see it as blue and not grey-green, as would happen if the observer's eyes were human.

An interesting aspect of verifying Alien Memory consists in the acquisition and analysis of its perceptions, different from ours and perfectly available within the human brain.

In the hypnosis conducted on a twenty-seven year old girl, who describes herself lying on a table inside a room, her Soul leaves the body and wanders around the room reaching another horizontal structure on which a kind of grasshopper is lying. We first have the description of the room by the girl who, from his cold bed, sees the Insectoid on his right and describes the colors of the room in a certain way; then when the Soul is forcibly detached, we have the description - the result of a totally different perception - of the room and of the two bodies, one human at the bottom right and the other Insectoid at the bottom left.

Afterwards the Soul "feels" like an Insect for a moment, produces a description of the room with colors shaded towards yellow and speaks of itself as if it were a Mantis.

When this happens, on the left the Insectoid sees a human body that he does not recognize at that moment, but is evidently the one from which the Soul has been stolen.

Some details of this story are very interesting, such as the fact that the alien, having a body keeled at the back, cannot lie on the table like a human being: he must necessarily lie on one side and it is precisely in this position that he is described, during the hypnotic session, by the abductee lying on the other table.

When you gain access to an AAM, you clearly understand that it can enter a hypnotic state in the same way as normal human memory and show regression phenomena identical to ours. This happens because AAMs occupy a space in the human brain that, as has been clarified during many hypnosis, is only partially used by man.

It was actually specifically designed to house alien memories.

Alien Interference Six Fingers

As I said at the beginning of this work, aliens intervene on humans in different ways.

One of the most fearsome interferences is that of the Six Fingers. This alien is not connected to the person's mind "from the inside"; on the contrary, it pilots it from the "outside"; you will notice this in the passage transcribed below and taken from the fifth hypnosis performed on a male subject of university education, who describes the exit from the body of a part of himself.

I remember that I took the opportunity to "interview" his Soul but, when I asked the "thing" that came out of the body to identify itself, the phenomenon of interference manifested itself. Thus, we moved from the recollection of a soul experience to a direct conversation with the Six-Fingered Alien.

From its transcription, very useful information on the character can be obtained of this further alien presence which, for convenience, I will call "Ringhio".
I think it's a very appropriate name and I think the reason for this choice will be easily understood after reading the next page.
Here's what happened when I asked what I thought was the Soul to identify itself:

- Who are you?

- . . *mmmmmm....*

- Who are you?

- *No!*

- What, right?

I'm not telling you.

Why won't you tell me?

No!

How come?

- No!

- Why?

You don't have to know. No!

How come I don't have to know, I don't tell anyone...

- *Not you.*

Why not!

- *You don't have to know!*

- And who needs to know?

- *We* (total change of aggressive vocal tone)!

What was that thing moving in that strange space?

- *Where...* (imperative tone).

- That thing that came off the container body (with this question I try to identify who is speaking and ask him to say who came off the container body during the recovery of the memory of the starting episode).

- *It was me!*

- Are you sure?

- No!

It was something else, then.

- *It was over there, not over here.*

- And how did it go, over there?

- *Mmmmm.*

- Did you go there? Do you know how to go there?

- *Certain.*

And you, do you know how to get there?

- *Mmmmm* (growls and shows his teeth in an aggressive manner). *You can go over there...*

- And you don't?

- *Yeah, I'm over here.*

Why don't we let her (the Soul) tell it?

- *NOOOOoo* (very aggressive).

- How is it over there?

- *NOOOOooooo* (even more aggressive).

The interviewee, therefore, refused to answer. This - according to the hypnotic technique - was impossible. Moreover, the normal tone of voice was different.
This meant that someone had taken control of the vocal cords. This was confirmed by the fact that hypnotic relaxation normally prevents the use of such high and commanding tones. At the moment in which the Soul was emerging, the vocalization was particularly faint and slow; now, however, it was completely different.

When being referred to the "beyond" and the "here", he meant two different space-time situations, two "places" - let's call them that, just to be clear, which one can or cannot access depending on one's own dimensional, as will be better understood later. Two "places" where the Soul can go, but not the "thing" that speaks. The latter, in fact, must necessarily remain exactly where it is.

But let's continue.

"Ringhio" insists: - *I... not her!*

- What are you afraid of?

- *I have to!*

- What do you owe?

- *My!*

- It will be HIS of her (in a provocative tone)!

- *No my, my...*

- And do you agree?

- *Nooo* (growls).

- Then let's bring her out, you're not afraid!

- *Yess ...*

At this point I try to make the character speak (who, for reasons now very clear, I have called "Ringhio") in order to study his personality: I use a *rapport* technique through which I pretend to be neutral with regard to the answers he gives me. That is, I do not put myself in opposition to him; on the contrary, sometimes I praise him to have more information.

The picture that emerges is a classic one of someone who knows nothing about human beings and thinks that they are inferior, stupid and easily driven elements.

The personality is characteristic of someone who is practically devoid of critical ability and cunning and is endowed with aggression and ruthlessness towards humanity: practically, it is a newborn murderer!

- Do you know that it can send you away (the Soul)?

- *Yes* (growls), *but he doesn't know what to do* (satisfied), *he, he...*

- How do you do it, detach it from the container?

- *He, he... a little* (satisfied).

- Good, but you have to detach it a little, you can't detach it all!

He bluffs by pretending to know how things are; he is incapable of a crititic and doesn't understand.

- *Eh, no, not all of it, not all of it...* (with the intonation of someone who says: "But how come! Don't you know these things?")

- But she (the Soul) is hearing what we are saying at this moment.

- *Yes* (with a sorry tone).

- Well, then he knows you're there.

- *Yes.*

- Then I tell you that...

- *Nooo, not her! I do, not her* (growls)!

- But do you know that it can tear you apart?

- *No. Not her. Grrrrrrrr* (as in a comic, the abductee raises his upper lip left and reveals a canine tooth in a sign of attack)!

The laughing "Ringhio" commands the activation of the abductee's vocal cords through the brain which, in turn, takes orders from the Mind.

The abductee's Mind acts as an intermediary between "Ringhio" and the body.

So the information coming from the parasite is transliterated through the language of archetypes and even the movements and positions of the abductee-container have, archetypically and ancestrally, the primordial meaning of the attack.

"Ringhio" certainly does not growl at all, nor does he speak in a voice similar to that emitted by the abductee-container: these manifestations are the result of the translation of the Mind, which mimics the iconographic representation in the manner most suited to what it believes to be reality.

Take note of this situation!

Nooo!

It's not that serious (I'm trying to make light of it, because he's getting really upset).

Nooo. Grrrrrr (voice becomes hoarse).

Do as you please! How are you made?

Mmmmmm, why do you want to know?

Because I'm curious.

No! I'm not telling you.

Who is the best of all... is the Snake good?

The question is provocative. I imagine that such an idiot tends to self-exalt, so I ask him to confirm that others are better than him. In reality I am interested in something else: to verify whether the "thing" that is answering knows of the existence of the Snake and can provide indirect indications (pure NLP).

A bit'.

But like you, or more?

Grrrr, grrrr.

But the snake... he can do something too, right?

Oh yes, yes. But I hide myself better (pompous satisfaction).

And the Luminous Being?

Noooo.

He can do a lot of things too, right?

Noooooo (more and more upset).

And that beautiful breed... those who have six fingers... Those are beautiful (with satisfaction in asking the question, satisfaction and conviction)!

I was casting a bait: I suspected that the Six Fingers was, in reality, the same "Ringhio" in disguise and I wanted to see, without pretending anything, if I could flatter him.

- *Grrrrr, heeeee, mmmmm nnaaaa.*

- What! Aren't they that good?

- *Yes...* (with a very confident tone), *why do you want to know* (with a suspicious tone)?

- Because I'm curious.

- *Nhaaaa...* (pause)... *who are you* (dry tone)?

"Ringhio" is eating the leaf, but with this answer he has definitely discovered. Now I can continue the bluff by making him believe I know everything.

Do you know who I am?

- No.

- Well, but then I won't tell you who I am. If you don't tell me anything about yourself, I won't tell you nothing about myself.
- Crrrrr.
- Let's make a patro: I'll tell you something about myself and you tell me something about yourself.
- Mhmmm, what do you want to know?
- Whatever you like.
- Naaaa.
- Anything, take your pick. Don't you need to know something about me?
_ Yes
- So what?
- What do you want to know?
- How are you in this container,
- Mhm, a little good.
- Does it bother you in any way?
. Eh, yes.l
- How come?
- Eh, he knows a little.r
- Oh, yes, he knows!
- Heee... yes... but not everything.
- Of course! In the meantime, how are things going with the luminous being?

This question is intended to verify. I have managed to eliminate Lux which, in some previous hypnosis, "". I.p"'. In that abductee I had tried to eliminate the technique of Soul programming (see below).

- Come on, he's here!
- Aaah, good.
- Well yes.
- You got advantage, then.
- Eeeh, yes (content and confident about sé).
- You were clever, huh? Good job.
- Ehhh. A little...
- I think the Being of Light isn't doing too well.
- EL1. Sl.
- I'll try some games, you'll see (provocatively). - I'm Jurbo
- Smart idiot?
- Eeee/, yes.l
- You're not stuck in the same place he was stuck.
- Uh, no.
- Stay stuck somewhere else!
- Uh, yes.
- In the mind.
- Eeeh, too.
- Mind and spirit together... (I continue with the bluff.
- A little less.

So I correct my aim and say: - I- pii rui which is attached to the spirit and not ru: you are docked more to the moment!

- Enh, yes... I of 1i... the easiest r.Ja ti you.

(.I'm sorry still shoot and say: _ D1d In d pin faci_le (verbal tracing technique, with the alien - works great). You are not from here, you are from there.

- Behind. I'm behind.
- But behind how much?
- He, he, he.
- A bit'.
- You don't see it... (satisfied).
- Of course I can't see him (I'm going to meet him). - You can't see him.
- Why can't I see it2
- We are on the other side.
- On the other hand (with emphasis: verbal tracing).
- Eh, gin (satisfied).
- You are not naked like the luminous being did - No.
- No (verbal tracing), you are interfering from afar.
- Me from behind.
- From behind (verbal calque); lost more burdensome from behind.
- Eh, yes... he heard me.
- lyt he saw you (I don't know what he's talking about, but I'll let him). And when you in the meantime/
- Before!
- First when
- When I went out and I went behind. And when I went out, I went behind. I can't go there.

· He is talking about the out-of-body experience (rxrgt) of the Soul, which I wanted to make the abductee recall in order to isolate and integrate it. "Ringhio" claims that, when he left the body, that is, The Soul, i the container, he saw the parasite (that is, him) trying to hide. It is important to understand why "Ringhio" cannot go "over there": only the Soul can go to this phantom place.

- You can't go that way).
- No.
- And he left the body here.
= .\t
- But you don't care about the body at all.
- No, I want him (the Soul).
- But does he go there alone or does he bring something with him?

'But when he goes there, he takes a few things with him, he takes everything with him (in (this specific case means the Mind and the Spirit).

- Leave the chorus alone.
- If he wants to, I don't, I can stay there.
- You can't stay there.
- No.
- And what are you doing? Do you expect me to come back?
- Well yes.
- But you can't stay there for so long.
- Eeeb, no, no, not too much.

- Not too much, otherwise the connections will come loose.
- Eh, yes, the energy is no longer there.
- It's gone, and you can't get it back.
- It's very difficult, then... because afterwards he knows...
- After he knows... (verbal tracing). There are many of you.
- Oh, yes, many, many.
- And will you continue this connection to humans for a long time?
- Always!
- But the others (aliens) have other plans.
- We'll get there first!
- But the others are good too.
- Mm, grrrrrr.
- The Being of Light believes he is pulling all the strings of the project.
- Grrr, he thinks so.
- Why did you decide to parasitize these containers?
- Eh, because they have everything... we don't.
-Wouldn't it be easier to just take what they have?
- You can't, it doesn't stick... then we are on this side, the body in the middle and she (the Ani-ma) *on the other side.*
- And how is it at your place?
- Grrrr.
- Isn't it so nice?
- Over there... it's better over there.
- What is the difference between where you are and where they (the Souls) are?
- All.
- Space?
- All.
- The weather?
- No, it's all different; not us, not us. We are always behind, the Universe is made that way.
- But can Man do without you?
- Certain.
- And can you do without Man?
- We don't.

During this conversation, in which we talk about how the Universe is made and why this race parasitizes the human one, we also clarify the reason for certain operations that this type of alien carries out. It is interesting to note that this person claims not to have a body and that if he wants to come to the "here" part of the Universe, he is forced to build a fictitious one using a machine.

The body he chooses is that of the Six-Fingered Blonde.
Here's another mystery revealed.

This is why the Six-Fingered Aliens all looked the same and without females, at unlike the Five Finger Aliens (the Orange).

When asked very provocatively why he chose a six-fingered body, "Ringhio" replies that it is a machine that produces them and that it was decided a long time ago. He does not know when, he can only obey.

This alien race develops strategies in its own dimension to ensure that

that humans cannot evolve: they provoke wars, interfere in the world economy and manage - using the control over parasitized minds - to manage the flow of planetary events on Earth. For those to whom this may seem strange, especially considering the testimonies in which the Six-fingered proves to be almost childish, I will say that the social fabric of this race is based on a pyramidal command structure that leaves no room for transgression, autonomous thought or, much less, the slightest creativity. We are simply faced with a *mindset* that is totally different from ours. The alien is not the complete idiot he seems; he is stupid only in terms of his inability to sublimate the concept of death. This stupidity allows him to have technological tools, but prevents him from correctly interpreting the results that emerge from the use of these tools. Thus, fortunately for us, his work is subject to very serious errors.

However, this race is responsible - in agreement with the US government forces - for the massacre of September 11, 2001 (on this particular event I have very interesting information obtained from hypnosis performed on subjects parasitized by the Six Fingers).

The amount of data obtained is shocking, but it is not the case to talk about it in a treatise that takes stock of the *abductions* and not of the interest that aliens have for our planet, because it is once again evident that they are interested above all in our Soul.

Whoever has it, in fact, can go "over there" - say the Six-Fingered Aliens; their Universe is closing and soon it will be over for them, unless they find a method to pass first "over here" and then "over there", where only the Soul can go: this is their goal, and it cannot but bring to mind the myth of hell, purgatory and paradise, confirming that, all things considered, this form of collective memory always contains truths. Knowing how to purify them from the false elements "added" later, then, is another matter entirely.

To carry out their plan they must keep the human race alive as long as it is needed, then it will no longer have any value and can be abandoned to a truly unfortunate fate.

Only they, in fact - declares "Ringhio" - must pass "over there"; human beings, no.

"The Creator is over there. You have everything and we don't," he continues, growling more and more, against this part of the Universe that has evolved differently and better than his own.

However, "Ringhio" admits that he does not know if his race will succeed in its intent: he recognizes that Man could get rid of "them" and states it in a rather dejected tone; "lowering the crest", we would say with a euphemism.

A CASE SEEN FROM THE OTHER SIDE OF THE BARRICADE

Here is the report of a hypnosis session that took place after an initial contact with the abductee and a NLP session. I report it to share both the information that emerged in the hypnotic context, and the emotional impact that resulted from it, as well as the state of mind that always arises in the abductee when faced with kidnapping and its unpleasant consequences.

This report has great value and dispels many doubts about the intentions of the Aliens and the Earth military power colluding with them.

Session with Prof. Malanga

This morning we returned from Pisa.

It was not an easy thing, only today I can realize the importance they had certain events, certain situations, on my depressions.

Prof. Malanga conducts a hypnosis that, in my opinion, is not hypnosis, or rather it is not the hypnosis I have always heard about: it is a sort of guided visualization. After having obtained relaxation, he guides towards something that I had already remembered but that as a memory was still. He starts from a still image to give it life, make it move and see what that frame is linked to, that my mind refuses to move but my unconscious has made resurface.

There are two people with us, my sister and a friend of mine.

First let's talk a little and summarize what has already emerged from my memories and dreams after our first session (the NLP one, *Ed.).*

I sit comfortably in an armchair; from where I am I have a wide view of the room. None of them sits in front of me; he sits next to me, about a meter away, and they sit behind me and to the side, a little bit off, but with an excellent view of my face and my movements.

We proceed to relaxation; no bed and no commands like "now you will sleep". No! I entered a deep I would not say "hypnosis" but "meditation", where contact with the most intimate part of my past allowed me to review some situations experienced in that environment and with those "people".

Malanga began like this: "Sit comfortably and clear your mind, find a point in the room... in front of you and observe it carefully... try to notice all the details that you did not notice at first glance...".

And I started looking in a corner of the room, I looked for a point by first observing the walls, the picture with the cat (he and his wife love animals very much: they have four cats and the image of this feline, in their house, recurs everywhere. It is very beautiful to see this love for animals recurring in every corner of the house... Lucky cats! Man knows how to love, but many do not know how much this gift is rare and precious in the Universe and so, often, Man does not make good use of it and, instead of grasping it, cultivating it and sharing it, neglects it).

Then there is the painting with the water and the white walls, but my eyes stop rolling and stop on that warm light in the corner between the yellow sofa and the armchair, with its white-blue vertical striped armchair cover. (there is a square table with a glass top: it is the table of

a family where people read, a family of cultured people. That beautiful orderly disorder that I feel familiar with, made of books, magazines and documents, pens, batteries, work and study materials that make a house warm and alive.

A lamp in the corner spreads its warm light on the walls and attracts my Soul, which seems to need that warmth before embarking on the journey... and here comes to me, soft and calm, the voice of the Professor that leads me to relaxation, leaving my body free to express itself through movement, which will give him confirmation of the truth of my "story" and which (as I understood later), will give me the possibility to communicate, through the body, sensations, needs and pains that, in that moment, "they" have prevented me from expressing.

His voice is calm and slow... but not too much, and he takes me by the hand and leads me comfortingly to the entrance of a cave... a large cave... I'm curious and I look out, but I only stick my head out, almost as if I were afraid to look carefully... but then the voice tells me that I can satisfy my curiosity and go in: so I go in...

(there are some stairs that go down to the bottom, the mouth of the cave is big, but inside it is dark and small, the space extends into the depths and the stairs go down... they go down and I start to walk down them, but I am small compared to the steps, which have quite high rises, so the voice comes to my aid and tells me that it is tiring to go down so many stairs and that I can look to my left, where I find a lift that could take me down, so I can sooner reach that dim, dim little light that you can see down there, far away...

I'm hesitant: I don't trust that elevator, but the voice seems to know that I'll do it first, it's quiet and so I'll let myself be persuaded to go in.

The elevator closes. It is of normal size, but it seems anomalous in that dark and cold context made of stone; it is there, the gleam of its steel stands out, clean, twisted and resistant.

The voice continues: "Now you are calm... you feel serene and calm... and the elevator begins its descent towards the little light... If you look up, in the elevator there is a display that will show the number of the floor... and you are calm... and you listen to your breathing... every breath is a heartbeat... every heartbeat is a breath and a floor that you go down and if you look at the display you will be able to see that you are going further and further down... and you are calm... and every breath is a heartbeat... every heartbeat is a breath... and the elevator slowly descends..."

I am in there and I hear the little voice that is calm and wants to give me peace of mind, but I have already regretted having entered the elevator, because it doesn't stop anymore and I am in there banging my hands on the steel walls and trying to open them; I hope that someone will come to my aid, but that one goes down, down and doesn't care about the anguish and fear that are starting to assail me... but the voice out there doesn't know it.

He doesn't know that there is no stop button in the elevator and that I would like to stop it, so he continues and speeds up the descent... the elevator goes faster... and every breath is a heartbeat... every heartbeat is a breath and a floor... but the elevator it goes faster and at a certain point the voice tells me to stay calm, because the elevator will begin an even faster descent... there are so many floors... so many... and we descend ever deeper... ever deeper... The elevator picks up speed... fast... fast... but I mustn't be afraid, the voice says, because it is tied to a parachute... there is no danger and it goes down... it goes down... it goes down fast, but the voice doesn't see me and doesn't know that it's cold there and that I'm not calm... I don ...

I'm calm, I'm scared, I'm tired, I'm tired; finally the cables break and I'm lying on the platform while it descends very quickly, then finally it stops... and opens.

It has descended so many floors, but on the display there was only one number, the number 4. 4 written in red, big and bright, 4, but then it disappeared and on the display nothing appeared I don't know for how many floors, but so many, so many floors. Now finally it is there and it is still... It has reached the dim, dim, tiny little light. The clean, smooth, cold steel doors open, and the light is down there.

It's not that small, but I was far away... up there, so far up that you can no longer see the entrance to the cave, only a deep dark tunnel and the stairs that then disappear into the darkness.

While my eyes are still searching for the mouth of the cave, the little voice continues: "Go towards the light and you will find a large room where there is a sofa, a modern room."

And in fact it's there... I found it; it's here that the elevator took you... so much effort to get there... to remain in a single room...

The voice says that I can rest now, so I throw myself on the sofa... It is modern... soft... linear, with square cushions of a poppy red... There is nothing else in the room, only a large light and the round white walls.

But the little voice is always there, even if sometimes it stays silent and gives me time to observe or rest, then it starts guiding me again and tells me that on the ceiling there is a large flat screen and next to me a remote control.

So I open my eyes and, without changing position since my head is limp, born on the back, I turn on this giant screen, but there's nothing.

There is nothing because I will decide what to make appear, just one frame, just one, what I want from the many frames that have never moved in these months, since they first appeared.

And there it is... the frame appears... still... all still, without noise, no sound... a large hallway... a stretcher... three men... short hair, one from behind... and they wait... they wait for something to be handed over to them... but I am the thing they are handing over to them...

When you arrive in these places you stop being who you are: you are no longer people, but things on delivery. However, they wait and the image is still.

Here the camera comes into play and the film moves... with difficulty, but it moves and I'm no longer on the sofa... the screen has disappeared and so has the room and I'm there... in that image, and now they're going to make me lie down on that stretcher because they're waiting... they're in a hurry... you can feel the air, so much haste... excitement... voices... they're in a hurry, otherwise it's late... they're in a hurry...

The little voice remained silent and listened. Now it speaks to me again; as soon as the scene stops it speaks to me: *"Move the camera, you are the one shooting the scene from a greater distance. What is it? Can you see something?"*

"You can't see anything, nothing... everything is still" and I begin to feel cold, anxiety and anguish that tighten my heart; I would like the film to end here, but the little voice asks me to move the camera again, it encourages me and tells me that it is a film that I direct and so I move it... I move it and I descend from above into the white stretcher... I sleep... I descend without anyone touching me... I descend into the stretcher... not even the soldiers fix it... my left arm is dangling from the stretcher, but they are in a hurry, the arm doesn't count: *"he won't notice anyway..."* they think. *"We have to go."*

"Where did you get off?" "How did you get there?" "Who accompanied you?" says the little voice.

"... I don't know... you can't see it.."

"Use the camera."

"You can't see it... YOU CAN'T SEE IT..."..."YES... YOU CAN SEE IT..."

But the words give way to tears that express all the sadness, the pain, fear... This is the scene...

...and this is the next one: I get off a spaceship, or a spaceship - I don't know what it's called - and a Gray, small like the one in the books, looks out to see the situation, I think. A soft light accompanies me, they lean on me and it carries me... a light...

And the hallway is big... big and square...

"What are you wearing?" ..It's terrible to see my clothes in that image... it makes me sad, scared... but also very, very painful... and, with my voice trembling with pain, I say: "I have... I have a blue jacket... and white... velvet trousers..." They are the same ones as on October 29, 1984... I've always known, but no one has ever believed me.

As I cry while I see that image again and relive that absurd situation... the scene resumes... the film starts again...

Running away into the large square hallway... a loud metallic noise... a big the hatch closes behind us...

They turn the stretcher around and run towards the elevator... On the right a sliding door opens... it's full of humans working and they don't even look at us... it's terrifying... they don't care, they don't pay attention... they don't look at us... I'd like to tell them to do something, but they don't do anything... never... they never do anything...

The little voice continues: *"Where are they taking you?"*

"Where are you?"

"Nothing... nowhere... stuck in the elevator..."

My mind refuses to delve into the image in which I am wearing the blue jacket and the white corduroy trousers... the same clothes as the day of the attempted suicide.

The voice asks several times where we are and several times the answer is same: "Nothing's moving... standing in the elevator."

But suddenly the scene shifts...

The stretcher has been handed over to someone, because it is outside the elevator and the soldiers are no longer there... you can only see the stretcher... with my left arm dangling and immediately after you see the second image... him... the bad guy with the face of a snake and the legs and tail of a dinosaur. He is the one pulling the stretcher... he seems alone... but

I don't see myself: I only see that something is pulling and I know it's the stretcher... but I don't see myself and I think it's not the same day as before...

"Where is it taking you?"

"I do not know..."

"Can you describe it to me?"

"It's... it's... it's ugly... and it's scary..."

"Describe it... can you see it well?"

"... No... yes... it has a tail... and... and it looks like a lizard... a crocodile... it's tall..."

"Where are you now?"

"On the stretcher... in the round room..."

"Are you dressed?"

"... Yes..."

"Who's in the room with you?" "... the little ones... and him..."

"What do they do?"

"... nothing... nothing... they do everything... they prepare..."

"Where are you?"

"... on the steel bed..."

"How are you dressed?"

"...I'm naked..."

"And what do they do?"

"Nothing... there are pipes."

"What are they doing?"

"They put a tube... in my throat... they move... they use tubes...

"Where do they put the pipes?"

"... I don't know... I don't know... in my throat..."

"And then?... look carefully..."

I watched... and I saw probes and tubes being put into every part of my body... but It was hard to say... it hurt...

"What are they doing now?"

"They take me to another room... we pass through the wall..."

"Who's there?"

"The blond one... and the snake..."

"Where are you?"

"... in... in a cylinder..."

"What is this cylinder like?" "... transparent."

"Where are you?"

"...in there..."

"Where are you filming the scene from?"

"From above..."

"What are they doing now?" "...they're worried... angry... arguing..."

"Why?"

"... I don't know... they look at the cylinder..."

"What's inside?"

"... I... I... I'm here... it's me..."

"And what is the cylinder like? Horizontal?"

"...no..."

"As?"

"... vertical..."

"And who's in the horizontal one then?"

"... I... sleep..." (I don't know, *Ed.).*

This scene is terrible to see... It's as if I've already experienced it many times... I feel the desperation rising... the fear... but I can't do anything... not even cry or scream, despair or vent my fear... nothing... nothing... it's terrible... absurd... crazy and real...

The voice forces me to start filming again, but it is difficult to speak in the grip of pain and despair...

"What are they doing?"

"...They are angry..."

"Why?"

"...Because it doesn't work... they say it's not working..."

"What?"

"... I... with me... with me it doesn't work... IT DOESN'T WORK, IT DOESN'T WORK, BUT THEY DON'T WANT TO UNDERSTAND..." (silence)

"What do they say?"

"That is not possible..."

"Who 's there?"

"The snake and the blond... the snake is more worried and pissed off...

"Can you describe the blond to me? What is he like?"

I try to look at him, but it's very difficult... I see him through a liquid of a green color... luminescent... in which I'm immersed in the vertical cylinder... or maybe it's the light... green... it's difficult to see well. But... he's... he's tall... very tall... blond..."

"What does his face look like?"

"Dark... dark..."

"The eyes?"

"... I don't see them well... I don't see them..."

"And the hands? Do you see the hands?"

My head moves to allow my eyes to observe them...

"... Yes..."

"How many fingers does he have?"

"... Five... it seems like... five"

"Where are you now?"

"In the horizontal cylinder..."

"Who put you there?"

"...?... I don't know... I haven't seen them..."

"What are they doing now?"

"They say they'll try again..."

"Where are you? What do you see?"

"There is another large cylinder..."

"Are you there?"

"No... the snake..."

"Where are you?"

"... In the horizontal one... I'm awake..."

"What are they saying... what are they doing?"

"... They try again... they say... they say it doesn't work... but it doesn't work anymore... Enough, enough... Enough, it doesn't work. Here: they don't want to understand it but it doesn't work anyway..."

The desperation is great, as is the pain and the tiredness. I'm tired, I feel tired.

"What's not working?"

"... With me... It doesn't work with me anymore... It doesn't work anymore, they have to leave me alone... Enough, enough... I'm tired... I'm tired... Enough, enough, enough. I can't take it anymore... I'm tired..."

Crying and despair assail me, I know what they do and it destroys me.

"...ENOUGH ENOUGH... LEAVE ME ALONE..."

"Good, you did a great job... you were good, it doesn't work anymore... now I'm leavin- they will go down in peace, you'll see... "

"... LEAVE ME ALONE, LEAVE ME ALONE..."

"Don't worry, they'll take you out of that room now... you'll see... it won't work... you won... don't worry..."

"...ENOUGH, ENOUGH... ENOUGH... I'M TIRED, TIRED... I'M TIRED...

"... *Look, do you see them taking you away?"*

"... Yes... it's true... they give up... this time... but they don't give up... But they said they'll try again... Enough, they have to leave me alone, now. Enough. Now that's enough: I'm tired. Tired..."

"Calm down... Look... They're taking you away now, they're making you leave that room... Do they understand? They'll take you home... Look..."

In fact the little voice is right: someone puts me on the stretcher... I'm on the stretcher... and the Greys put me back to bed... in my bed on Via [omissis]... I'm tired... very tired and my eyes are closed... my pyjamas... checked... the blue and white ones... I'm on my side in bed... turned towards the window... all curled up... and I'm sleeping...

I see them go away... the three Grays... the blond one... from the wall... and I sleep, but I'm tired, tired of being taken and I sleep and maybe tomorrow I won't remember anything, but the pain, the desperation, the nightmare and everything else will one day pop out in the form of anger or crying or sadness or pain... and I didn't know why I was always sad, I didn't know why I cried, but now I know that all those tears were the ones that can't be cried there, the words that I scream in my moments of depression (enough, enough, enough, I'm tired, tired) and that I say for hours and hours, are the ones that I wanted to scream there and couldn't.

And that anger... that anger due to impotence, to injustice, then explodes against myself, because I don't know how to listen to the messages of the Unconscious... I don't know how to decipher them...

And that's what that loneliness is, so deep that it rises... it rises... it rises to the throat... deep enough to be felt to the bones... and to feel it flooding the heart... strong... a strong loneliness that comes from there...

How much I wished someone would hug me after those moments, hold tight... We are alone, there... alone... we are alone... in a devastating way... a loneliness that makes you die... and no one notices... no one can help you, much less save you... not even you... we are alone... we are alone there... it is terrible, all this...

A few days later... 11.48am.

I've been crying for two days. It all seems so fresh... it hurts... a lot bad... and I think about how beautiful it is to be hugged... in silence...

How much can a human hug convey?

What great, immense and unknown value can it have?

When you've wanted a silent, long hug so much, then one can understand its greatness.

A human hug dries all tears, calms the frightened heart, restores hope to those who have lost it so many times, to those who have thought so many times of never being able to return and see the eyes of their little girl again.

A strong human embrace washes away all fear, overcomes despair and, through love, restores strength to a soul too long abused, to a body continually sucked; it offers a warm and reassuring massage to the afflicted Spirit and the frightened Mind.

How many times I needed that massage... during the night... during those moments of eternal solitude...

Endless moments in which the most frightening emotions cannot be expressed in any way... and they suffocate you...

Yet it is a simple gesture sometimes taken for granted; a gesture that, instead, can give so much to those who have longed for it, to those who have finally understood this desperate need for human warmth and this deep, unusual loneliness.

SOME FINAL NOTES ON THE SONG

This was the first hypnosis that the abductee had undergone. She had previously had another contact with me, during which I had intervened with the sole aid of NLP. She had never read any of my works, nor did she know the Internet sites of the StarGate Toscana Group, nor, much less, had she ever had access to any type of information regarding the subject of *abduction.*

From reading his report it was clear that he did not remember the hypnosis perfectly and had described his sensations "on the spot" even before putting his memories in order by listening to the recording of the session. However, almost all the "classic" characters of *abductions* appeared.

The understanding of what really happened, therefore - which normally takes place in the phase of retrieving memories - had not yet fully occurred in her mind; the girl, in fact, lived in a state of considerable confusion, not having yet realized that she had connected two similar episodes, one that had occurred on the day of the attempted suicide and the other - instead - very recent, having occurred some time after our first meeting (the one during which the NLP session had been carried out).

The connection had occurred not only because of the many scenes and entertainments details that the two experiences had in common, but also and above all because the Unconscious needed to suppress the memory of the attempted suicide. So the abductee had no choice but to remember a similar event, during which the color of the pajamas (white and blue) was very similar to that of the clothes she had worn during the suicide attempt, when mysterious circumstances had made it so that it had not succeeded.

The analysis of these circumstances, which I do not report out of respect for privacy, suggests a saving alien intervention. For our "friends", in fact, the cattle (the abductees) are very precious: they cannot afford the luxury of losing even a boss.

The second episode, therefore, is similar to the first and takes place in a context in which the scenes that see the abductee's body "repaired" in an alien environment and then brought back to the place of the attempted suicide are missing. As I have already said, this last event took place at a time between the NLP session carried out during our first meeting and the hypnotic one that took place a few months later.

During the first, which lasted a couple of hours, the abductee had become aware of the fact that her problems, until then unconscious and not fully understood by psychology or, much less, by psychiatry, had finally surfaced at a conscious level. Now she knew why she had attempted suicide, she knew why she had vomited 34 times in a month and she also knew why she tended to physically harm herself.

The sensation of vomiting that, in a state of stress, is common to many abductees, is due in large part to the oral inspection that the aliens carry out with some instruments - including a kind of gastroscope - accompanied by the introduction, always in the oral cavity, of a bitter and cold gelatinous pap that is nothing other than a disinfectant anesthetic.

The abductee - or rather, his Unconscious - correlates this invasive episode to the alien environment and this real anchor (NLP) subsequently reappears at a subconscious level every time the subject fears meeting his tormentors again.

Once the abductee's Unconscious has learned how things really are, that is, it has been taught to distinguish between real stress and "alien" stress, the unwanted reaction tends not to occur anymore. This deprogramming (very different from reprogramming) works until a strong alien stimulus occurs again in the subject's space-time; in other words, until the aliens return: then the Pavlovian relationship between stimulus and response starts working again and the abductee starts vomiting again.

In the second session (the first of deep hypnosis) I proceeded to reprogram the abductee's Soul by making her understand that she could resist *the abduction* even if it didn't work anymore.

The woman had immediately stopped vomiting, had almost eliminated the psychotropic drugs and her doctor had shouted a miracle but, after some time, she had been kidnapped again.

After two months, therefore, the annoying effects had reappeared.

From the analysis of the hypnosis session, however, it immediately becomes clear that, with the simple deprogramming that I had produced, I had obtained the result of making the woman unsuitable for alien operations. In particular, the Soul no longer participated in the classic procedures that saw it introduce itself into the copy of the abductee and in the alien's body (operations which take place in the four rooms of the cylinders mentioned at the beginning of this treatise).

By now it was reprogrammed, it would no longer detach itself from its container: it had impa- to defend themselves and the aliens didn't understand what was happening.

"It doesn't work anymore! It doesn't work anymore! It doesn't work anymore with me! And they don't want to understand it", says the woman in hypnosis, but on a conscious level she doesn't know what and why this happens: she can't remember that, during the NLP session, I had deprogrammed her *to abduct* the Soul by giving her some inputs that had filtered directly to the unconscious. She hadn't noticed because it seemed like we were simply talking, but her soul had understood and had deprogrammed itself.

In the reconstruction he talks about a moving camera, but this procedure applies to NLP, not to hypnosis. What actually happens, in this as in other cases, is that the Soul knows when the aliens are coming and voluntarily detaches itself from the Body so as not to be captured, but is still often forced to follow the Body from "outside" so as not to lose it.

This situation leads the abductee in hypnosis to remember himself without a Body while he passes from one cylinder to another or sees things from above. This allowed me to block the memory when it is the Soul that degenerates (isolates) itself in order to take control of its container and actively interact, in hypnosis, with the operator.

THE FEELING INSIDE

During sessions of hypnosis applied to research on the *abduction* syndrome (ASD), the subject often claims to be experiencing an expansion of consciousness; however, this is not a consequence produced by the aliens, but by the event itself.

The abductee is put in a position to dialogue with his own Soul and acquires new capacities of understanding: the Universe appears different to him; he begins to perceive time differently, almost as if it were no longer of much importance; he becomes decidedly "Buddhic" in the way he faces life, his aggressiveness is minimized and the amazement at understanding the world is exaggeratedly expanded, as if he had returned to the times of early childhood.

What does an abductee feel after having passed the first experience of hypnosis, in which he relived his abduction and was put in contact with his own Soul?

Let's find out together by reading some letters from a kidnapped woman:

As for me, during the last week there were two nights in which I had strange experiences. Well, I don't remember what day it was, but as usual around two I went to bed, I put my cell phone in a place where the dog and cats couldn't reach it and I crawled into bed with several papers to read; I said goodbye to my mother, who didn't even hear me come in because she was sleeping very deeply.

I was reading and thinking - I don't know why - about when, when I was little, someone had entered in the kitchen and, in front of the refrigerator, he had shot me between the eyebrows.

While I was trying to remember that episode, at a certain point I saw in front of me *a "boy" who stretched his neck* (this is a vision in which a gray, an entity called EBE - Extraterrestrial Biological Entity - is perceived as a "boy who stretches his neck". In reality he stretches it upwards as if he wanted to see better, then rotates his head almost ninety degrees to the left so that his left eye - located in a very lateral position - can observe the victim vertically, *Editor's note) and then looked at me. At that moment someone put a kind of gun, perhaps cylindrical (but I'm not sure), in my nostril, then shot.*

His hair was ear-length, blond, but with some red-orange highlights. I didn't look at him well, because he scared me, and I bowed my head and closed my eyes.

In the morning I woke up feeling discomfort in my right nostril; I looked at the pillow and it was covered in blood. I blew my nose and a lot more blood came out of my right nostril, not to mention that my cell phone and my watch were on the floor, the first one smashed into a thousand pieces and five meters from where I had put it. The next evening I went to bed and had a hard time falling asleep: it happens every now and then.

I didn't sleep very well, but I had a very clear dream. I was inside a very large circular metal structure; it was night, it was hot. At a certain point I felt something pass over my head and then all the air vibrate above me.

I felt that this thing, which I was not looking at, was pulling me towards itself and I woke up and saw my legs lifting off the bed, in the sense that I had my head and torso on the pillow and the mattress and my legs raised; I felt again the sensation of becoming heavy and of not being able to keep my eyes open.

At that moment I was really scared, also because I felt like I was short of breath because I was being pulled upwards by something. I can't remember anything else. Also because, when I think of my legs raised, I feel a sensation of mind-blowing terror.

Hi. I'm sending you a drawing of mine from 1992... The assignment was: draw the characters what you dream at night.

I thought back to Friday... a few things came to mind, but there's one I can't quite remember... I know you asked my Soul something, but I absolutely don't remember what you asked... or what it answered you...

It's strange, but it's true... it came to me because last night I was convinced that M. was in bed with me and that he wanted to know what we had talked about. So I told him... but then he asked me what you had asked the Soul and he was particularly interested in that thing, so at that point I opened my eyes and he wasn't there...

I told myself that maybe I was dreaming, but I still had doubts...

So... is there something you asked the Soul that I don't remember?

Then, towards the end, I thought that my body had become very heavy; like when, as a child, I felt that, little by little, it was getting heavier and that I could no longer move it or move myself... I felt my hands were enormous and heavy.

Later, when talking about the prolactin test, my mother said that she also had problems of this kind, because she produced milk even though she was not pregnant...

Ah... inside that cylinder there was a little brown thing... like a gecko that wasn't yet fully developed... about a meter long... with a long tail... I'm still very confused, but I think it's a normal thing.

However, if I have to be honest, I have a huge mess of voices in my head and, among the so many, there's also the one who says that coming to you won't solve my problems... and she also says that, if next time I don't go with them, they'll kick my ass and that little voice, which I can't stand anymore, tells me that, if I'm smart, she'll kill my dog... and then I'd go there.

On the other hand, there's the one who tells me that I have nothing to lose and that I might as well go; that my situation can't get any worse and that you're the only person who can help me in some way... and that's a lot, since in the end the alien will give me a good kick in the ass anyway, even if I'm a good girl. I dig my heels in and won't go anymore (let's hope I can manage it!)

The strangest thing about the other night is that the only reason I woke up, hours after having chatted so much with M., is because this guy was insisting so much on knowing that thing... that I couldn't tell him, since I don't even consciously remember... <• anyway these days I feel strange, I'm afraid they'll come back to finish something they left hanging... I can feel it... I'm so scared... I don't want to... I don't want to think about it. [...]

I was thinking about something that drives me crazy: if I feel like I'm me and you feel like you're being me, are you and I the same thing? That is, is the true self a unique self?

Let me explain better: if we take away all the unreal things that surround us, including many of those that go around in our heads, is the deepest self the same for everyone?

And I wondered: if everyone with a Soul were to die... where would the Soul go?

Oh, I forgot about the mirror thing: if you stand in front of the mirror and stare at yourself, little by little your body disappears and everything starts to become bright... you start to see lots of bright points that expand and in the end you only see yellow light... you don't even hear sounds anymore... then, as you relax, you start to feel a strong emotion that starts at the pit of your stomach and expands everywhere.

It also happens when you stare at a person in front of you: first you see the simple aura, but if you keep staring and then slowly detach, everything starts to shine... I always do that. Try it... it's nice... maybe it's just an optical effect, but it detaches you a bit from the mess... ok... my goodness how much I write... what a pain in the ass adoptee!

We will talk soon...

I think someone visited me last night.

I was sleeping like a log and, at a certain point, I suddenly woke up and I knew they were there. I looked towards the door and there was a shadow about two meters tall. The room was lit up as if the light had been on. I started saying that I wasn't going... I also got really angry... but, as usual, I don't remember what happened next. I only remember that, when I woke up, I felt terribly "disgusting". I felt a little pain near my right ovary and I also have a cut of about three centimeters, but very thin (if it stays, I hope not, then I'll show you). I don't think I managed not to go. Now I feel confused... I'm in a state of hallucinatory sadness and I have no words. And all day I feel like crying.

Hello, hello. The other night I wanted to tell you about a dream, but then I forgot.

I dreamed of a grayish fetus of about ten centimeters, with oblong eyes and a head slightly stretched backwards. I don't remember the context too well, the only thing that remained in my mind is this little one who seemed almost wet and who, every now and then, seemed to slightly open his big black eyes. Another thing that happened to me lately is that I have some problems with my breasts: usually it happens before my period, but now it's not my period. I feel tingling, they are a little swollen and sometimes they even hurt. Something like this had never happened to me, however it's not necessarily a fact linked to the alien problem. I'll have an ultrasound on Wednesday and then we'll see.

The other night you were talking about OOBE experiences *and one came to mind that I remember very well. I was about three years old and I was in my mother's arms, who was rocking me to sleep, but the strange thing is that I saw the scene from two different points of view, that is, I was both there in her arms and out of my body, near the entrance door of the room and I was thinking in both places. I was aware of myself in both positions, but it was a different type of awareness because, while in my arms I was myself as a child, outside I was just myself and from outside I was looking at myself. I know it's strange and I can't explain it well, but more or less it's like this. I had never given importance to this fact also because, sometimes, things seem so normal that you don't actually realize what actually happened.*

Last night I met A., who told me about his experience of awakening of consciousness...

I don't know... I'm still in the suspension phase... between dream and reality... everyone has their own times, or at least I think so.

I'll tell you about last night's "dream".

I was in bed and it was about four, because I looked at the clock. I opened my eyes and the wall to my left (the usual spot) was shining. There were two dots, one of which was blue, that were pulsating. At a certain point I got scared and, strangely, I started saying that I wasn't going again (by now this thing should start automatically). At that point I heard a voice saying: "You didn't come last time, but this time..." And then I felt my head start to spin... everything was spinning and I couldn't understand anything... I tried to turn on the light but I couldn't, because maybe it was blown... I tried to run down the stairs to open the door, but it wouldn't open... I called my mom, but she didn't answer... she was sleeping soundly... and my head was spinning like crazy. At a certain point, everything suddenly ended, and I found myself sitting in bed while dawn was breaking outside (it was about six).

At half past eight I go to the office and my employer asks me if I'm okay, because I seem a bit dazed... and in fact I am... I feel very tired, as if I hadn't slept all night and I feel as if "I wasn't glued well to my body inside (?)"... I'll have the tests done tomorrow and, if I can, I'll also have the prolactin one done (if it's a simple blood test)...

See you soon...

So... this morning I went for an ultrasound and the doctor was a little surprised for several reasons: she couldn't see my left ovary on the ultrasound.

We tried for more than half an hour, but there was some kind of air bubble that wouldn't move and covered practically the entire affected area. He also tried to move stay with the braces... We tried again later, but there was nothing to be done. Every now and then you could see a little piece, but... nothing. She said that something like this had never happened to her and that, if I wanted, I could come back another day.

As for the breast, you should know that for a few years I had two lumps which had to be kept under control, because mine is fibrocystic breast.

Well... this morning I didn't even have a lump anymore. After comparing everything with the photos of the previous ultrasounds, the doctor asked me if I suspected I was pregnant, because my breasts were dense and she defined them as "milk breasts" (gulp). In fact, she says, generally when there is milk in the breasts that type of lumps tend to "dissolve" and the breasts tend to become dense and clean. You can imagine my expression (I turned pale) and that of my mother who looked at me suspiciously.

While I was in the hospital, I also had the ball in my left ear checked. One night, about ten years ago, I dreamed that someone was sticking something in my ear and in the morning, touching myself, I found this little thing that bothers me every now and then... it's stuck well...

As for the prolactin test, it's difficult for me to go and do it due to time constraints, but I'll do my best.

Ah... and the pinching sensations I feel in my breasts could be caused either by the milk or by a hormonal change.

Full, well, at least I'm not the only one whose tongue bends, sticks and splashes... (referring to one of the questions in the TAV test, *Editor's note) we should, however, know if non-abductees do it too (maybe I asked the only ones who can't!)*

Today my brother called me and told me that a UFO landed in Zurich: it a farmer told the newspaper, and aliens and soldiers would have come down from Ilium...

For now I don't think they've come back because, fortunately, I haven't woken up at night anymore... However, thinking about it, I realized that, when the previous times I had felt their arrival and opened my eyes, that part of me that raised the alarm made a huge racket and didn't give a damn about the alien on duty.

It had never happened to me... I understand why... but it's strange, because while before, when I woke up at night, I was terrified at the idea that they were there, those times I felt incredibly angry and I wasn't afraid at all, in fact I was incredibly brave, something that rarely happens to me at night... and, even if it must be said that when I woke up I still didn't feel well, it's already something.

Oh, right: when I dreamed of the little gray fetus... in reality there were two of them... they took one away from me and put a smaller one in there... and I cried... I cried... at the time I didn't remember the details very well, but the other evening, at work, I was drawing and suddenly the scene came to mind of someone taking it away from me and immediately carrying it away along a corridor, but there was another one ready right away, but at that moment I wasn't looking at it, because I was too busy with what was going on.

It made me incredibly sad, because I knew and felt that that was my baby, even if physically a little different. Anyway...

Casino: yes... yes... I must have made a lot of noise because I was furious. How do I explain it to you... when I opened my eyes I was divided between two parts, one that said "sleep, come on" and the other that said "I sleep a tube: now I'll fix them..." and it was a feeling *especially, because at that moment I didn't give a damn about what they were saying... Well, well... we're making progress.*

We will talk soon.

... Ah, well... I have to laugh, because, when I ask, many people answer... who and everyone has their say...

I know I should be able to discern between the many voices, but, when I think I have understood, another one comes out that confuses me again. Once, one of the many even told me that I didn't have to worry about aliens, because I had created them and that, in reality, no one existed except me and the others were just so many projections that I had created and then now I didn't remember... (gulp)... I didn't take it very well (I asked everyone "swear to me that you exist")... then, every now and then, it comes back to mind but I pretend nothing happened, because if I give it weight I feel lost.

How do they realize you intervened? They were already there in the evening Ah... I forgot to tell you that, the other night, I was dreaming peacefully, but I turn around and there is someone in front of me. Inside my left ear I hear sounds like electrical pops... I try to defend myself as best I can, but at a certain point the one in front of me gives me a sharp blow on the forehead without touching me, one on the back of the neck and one at chest height. I feel blocked and I feel like I'm falling, because my body has become so heavy... it's as if everything has suddenly stopped...

It gave me a terrible blow and I don't remember practically anything, apart from feeling unwell. Then I thought about the story of the Grasshopper's beam of light and in fact, when I'm above the body and I see down, it's like I'm somehow hooked on to it. because I follow it continuously and constantly, unlike the other times I go out... because I'm always near the body (when I'm with them), but not so attached.

I ask myself: is it possible to exit and enter a body other than my own voluntarily-mind? That is, could I, the Soul, exit and enter your body or someone else's and then return to mine?

I have to tell someone: you know, just the other night I dreamed about the wave again? It's not the first time I've had that kind of dream, but the scary thing is that it came right from those parts and there were really a lot of deaths. When I saw it on the news I had a heart attack, also because it's not the first time it's happened to me.

For example, even when the Two Towers fell, I had dreamed about it some time before... fire was raining from the sky...

The other night I also had a particular dream: it was as if all the components inside me they had separated and were discussing the alien problem among themselves...

It was impressive: everyone had their say and they got angry... how strange...

We will talk soon.

These letters are the fruit of the thoughts of an abductee after a single hypnotic session.

Over the past few years I have accumulated enough material to be able to write a book on each of the subjects I have dealt with.

However, I do not believe it is appropriate to speculate on the affairs of others; in this context my only duty is to make all the abductees who do not yet know they are abductees understand their condition.

Now is the time to illustrate to future operators in the field what the scenario they will have to face.

POST-HYPNOTIC ORDERS (OPI) AND PARTIAL BLOCKAGE OF ALIEN ABDUCTION ACTIONS

The ultimate goal of this work is to give abductees precise instructions on how to operate in order to stop the abductions.

The literature did not provide anything good about the possible methods to apply to this problem, so I invented some techniques from scratch and tested them directly on the abductees at my disposal, taking care to use them only on people who did not know each other. In this way, I had the possibility of not being "discovered" by the alien, who certainly would not have connected what I was doing with an abductee from Naples with what I was doing, for example, together with one from Turin.

I started with the study of **an American case. The former lumberjack Travis Walton, whom I met personally,** had told me some details of his experience at seventeen, **which was the basis for the film *Flashes in the Dark.***

The man had argued that the film is only half true, as a lot of scenic fantasy had been added. However, I do not intend to discuss the Walton case here; I am interested, instead, in the description of **what happened** when, taken by a flying machine while his friends were fleeing in a car, he found himself in a technological environment in which, as usual, some EBE-type aliens surrounded him. **He, semi-unconscious, picked up something that looked like a chair and threw it at the group of aliens.** The reaction to this gesture was almost non-existent, but interesting: "They seemed to look at each other and communicate something with their eyes..." says Walton "... then they left the room in single file without making any noise and left me alone".

The Orange-type aliens later **took over the situation.**

If it was true that **EBEs are only biological robots,** their strange behavior could have been determined by the fact that **they were not programmed to manage an act like the one** performed by Walton. Moreover, even from the hypnotic reconstructions obtained by me, it emerged that these beings are not able to understand certain "oddities" of human behavior. In other words - **if my hypothesis was correct - Walton's aliens, not being able to manage the situation, had simply gone to be reprogrammed by their masters.**

If this were the case, it would have been sufficient to introduce into the abductee's mind a post-hypnotic order which, triggered in a completely unconscious manner in the event of a sudden arrival of the EBEs, would have made him perform some strange and reckless act for which the robots were not prepared.

It was logical to assume that the reaction from the robots would be to

to temporarily leave. **Once reprogrammed, however, a few days later they would surely return to the charge in an attempt to reclaim the rebel abductee** (we are talking about days and not minutes because the Orange and their cronies sometimes let the EBEs work alone, without supervising them).

HOW A POST-HYPNOTIC ORDER WORKS (OPI) IN TOTAL AMNESIA

Before dealing with some practical cases, it is necessary to clarify what is meant by OPI and how and why it works.

When our procedure produced a state of deep hypnosis, the Sub-the unconscious is absent and the Conscious is asleep, so one speaks only with the Unconscious.

When someone is under hypnosis, upon awakening they cannot remember anything they have said. This happens because neither the senses (the Conscious), nor the mediator (the Subconscious) have realized that there has been a conversation: while it was taking place, they were formally absent or, better still, deactivated.

And it's like taking *files* from a computer by going, as *hackers say, "in the background"* through the network without performing any "clear text" operations. In other words, you spy on someone else's computer almost without leaving a trace, so much so that only very sophisticated programs are able to detect and block the intrusion. The communication is not recorded and therefore, at least officially, it never existed.

The advantage of placing a post-hypnotic order in the Unconscious is that the Subconscious and the Conscious do not know that this order exists and therefore will never remember it, except when it is recalled by the will of the Unconscious and it automatically comes into operation.

It is therefore an **unconscious neurolinguistic metaprogram** that has the advantage - if the necessary precautions are taken - of **not being able to be read by the MAA, nor by the Lux, nor by the Six Fingers.**

These parasites, in fact, do not have access to the human Unconscious or, at least, have great difficulty in finding information there (if this were not the case, we would have lost our battle before even fighting it).

I acted counting on the fact that none of the parasites would be able to notice my expedient until a situation occurred that they had not foreseen, but that I had programmed: at that moment the post-hypnotic order would be sent and nothing would be able to prevent the abductee from carrying out the ordered action.

As I have already said, **the metaprogram resides in the Unconscious;** this is **totally devoid of practical sense, it does not ask itself whether it is convenient to perform an action or not (a function carried out, instead, by the Subconscious).** The stimulus that starts the post-hypnotic order is therefore **independent of the** conscious will and is controlled by the unconscious one with which we have agreed in the phase of deep hypnosis. The **response** to the stimulus is **automatic,** like when we are driving a car and a passer-by distractedly crosses the road: we, just as distractedly, brake, since this gesture is now imprinted in the depths of our Unconscious.

In deep hypnosis I told the abductee to carry out the following order, which would immediately forgotten only to remember it at the precise moment he was supposed to perform it:

When they return you will go with them, but you will only do so if they tell you why they are taking you away. If they don't answer, you won't go with them; the more they insist, the more you'll repeat that you want to know why they're taking you and only if they tell you will you go away with them, otherwise you'll stay where you are.

Let's analyze it in depth. I did not force the abductee to rebel against the alien: if I had done so, a schizoid dichotomy would have been created in his brain because, at the moment of carrying out the post-hypnotic order, he would have felt on the one hand the impulse to carry out the order and on the other the impulse to obey the alien. Surely this would not have helped him and could have carried the trauma into his everyday conscious life for a long time.

On the other hand, the alien could have been stronger than a simple hypnotic order and therefore capable of overriding it by imposing its will in a way that is unknown to us for now but that, at least on paper, we are obliged to foresee.

Instead, by giving the post-hypnotic order in the way described, I in a certain sense forced the alien not to fight against me, but against himself: the more he insisted on wanting to take the abductee away, the more the effect of the post-hypnotic order would strengthen, producing a *loop* that would take away any way of escape.

I sent the abductee home. He called me after a couple of months stating that something strange had happened to him. Not being aware of the existence of the post-hypnotic order, he said that the aliens had returned and that something different from usual had happened. In the meantime, for the first time, he had woken up and had seen them clearly in the face as they entered through the illuminated wall, then he had said something to them like: *"I'm not coming with you..."*

His memories were confused; so, in a subsequent hypnotic session, I made him relive what had happened.

Here is the excerpt from the session:

- Where are you?
- *I'm in my room and I'm awake; I'm sitting on the bed.*
- Is anyone with you?
- *Yes, there is the blond one* (Orange, *NdA)*
- And where did it come from?
- *From the wall, as usual. The wall lights up and he passes through it.*
- And now what happens?
- *He tells me to go with him* (I'll explain later why he can't just take it and carry it away with you).
- And what do you tell him?
- *That I'm not going unless he tells me why I have to go with him.*
- And what does he tell you?
- *That I have to go with him because I am his.*
- And what do you tell him?
- *That I shouldn't go with him, because he doesn't tell me why I should go with him.*
- And now what happens?

He comes forward and puts his hand on my head; his fingers are so long that they they reach up to the back of the neck.

And where are you?

Always sitting on my bed. He wants me to go with him. Are you going there?

I know.

i what happens now?

He is very, very angry.

And is he angry with you?

I know.

And with whom, then?

With you (in this case, whoever is writing this treatise, *Ed.).*

And now what happens?

He gets angry, turns around and walks into the wall.

And does that tell you something?

Yes, he turns half out and half in to the wall... he turns and says to me...

What does it tell you?

Next time... next time we'll tell you something... but not everything... everything it's not possible: you mustn't know.

And then what happens?

He tells me to look at Taurus: in Taurus you will find the answers.

And what does that mean?

I don't know. He says to watch the Bull... and then he goes away... but he'll be back.

This is how things had really gone: I had succeeded, for the first time in history, to stop an alien *abduction !*

Could I shout victory? Absolutely not!

The next time the subject was abducted in a completely different way: he was reprogrammed by means of a screen that displayed data and numbers in an alien language and, at the end of the reprogramming, a Luminous Being entered his body causing him a very strong emotional trauma.

It was evident that the control over him was being strengthened by Lux who, since then, would have parasitized it much more tenaciously.

My method, however, even if only temporarily, had borne fruit: it was a matter of making better use of some OPI rules and developing new strategies.

However, these had to be tested by running some risks: it was useless to wait for the arrival of the good fairy who, from her position as a child psychiatrist (or infantile psychiatrist), with a magic wand in her hand, would have communicated that, after all, aliens are good, they love us very much and it is we who do not understand them.

I prepared a harsher post-hypnotic order: *"When they come, with them po- you decide not to go with them anymore. You want to decide, if you want, not to go with them anymore.* "

This time too, the usual wall lit up (the scene was first told "hot", then carefully described under hypnosis) and the abductee (not the same as in the previous case) saw a small Grey coming forward who, telepathically, shot into his head the order to go with him. The man, already awake and prepared, instead replied: *"No! I'm not coming with you anymore".*

The Gray then looked behind him, over the wall in the direction of a very large Reptilian. For a few seconds nothing happened, then he issued the telepathic command again, but the abductee still refused.

The sequence repeated itself five times and five times the Grey tried to con-
strong in the orders of the Reptilian.

Eventually the attempts stopped, the automaton re-entered the wall and the abductee, tranquillo, he fell asleep again satisfied.

This time I had revealed to the subject the existence of the post-hypnotic order, so he knew perfectly well that it would act automatically within the unconscious.

This shows that knowing or not knowing the presence of the post-hypnotic order does not make much difference. Instead, it is of fundamental importance that it is implemented in a state of deep hypnosis so that it remains safe and can then start automatically. In other words, one can also be aware of the order as long as it resides in the Unconscious, otherwise it will be manipulable by the alien technology. In fact, it works effectively and without problems both at the level of the Subconscious and at that of the Conscious.

This and other experiences led me to wonder why the alien did not use force on the abductee; in other words, why - although he was surprised at not finding the subject unconscious as usual - he did not take him "by the scruff of the neck" and take him away by force or, at least, with some technological trick.

On the surface it seemed that the alien, whatever species it was, needed the victim's consent. But this *new-age* interpretation had no basis in fact: the reality was very different and very simple.

For the alien, the abductee is a precious asset because it contains the DNA he needs, the sperm or uterus he needs, the blood he needs, the Mind he needs, the Soul and Spirit he needs and, on top of that, it is also the container of the MAA, Lux and Six Fingers parasites: he cannot run the risk of losing or damaging it.
Furthermore, if the abductee is forcibly removed, he or she becomes somehow unfit for experimentation.

On a purely physical level, in fact, the emission of endorphins produced by anger and fear would be so high as to make any practice on the victim totally useless: the Soul, in fact, certainly does not fall asleep with a little chloroform, and still stimulates the body to secrete endorphins even if it is kept under sedatives.

On a metaphysical level, then, the Soul, the Spirit and the Mind would vibrate with altered frequencies and it would probably no longer be possible to separate them with the techniques we have seen previously.

The abductee, therefore, is always, or almost always, taken in a state of half-sleep that is partly caused by natural sleep and partly induced with special equipment that produces magnetic fields that are particularly effective on the functioning of the cerebral cortex. In fact, often the victim does not show pathos during *the abduction.* He is worried and at the same time he is not at all, and this aspect must always be related to the alien's need to neutralize his emotionality.

In designing the post-hypnotic order and the strategy associated with it, I could therefore feel confident that nothing serious would happen to the abductee: the alien could not afford the luxury of harming any animal on his farm.

This idea then generated a change of strategy by which I transformed a banal OPI (post-hypnotic order) into neuro-linguistic programming of the Soul.

I was now certain that an act of will by the abductee is capable of upsetting the internal and/or external balance of his body, freeing it from alien manipulation.

I had found exactly what I was looking for.

NEURO LINGUISTIC PROGRAMMING OF THE SOUL (PNLA)

Can a Soul be reprogrammed? NLP has never reached this frontier and it is likely that, speaking of such a subject, I will generate a fair amount of resistance.

As I have already said when talking about the Superspin theory, in my opinion virtual and real reality are based on four coordinate axes. Two aspects of the manifestation of the Soul - Space and Energy - are virtual realities, while Consciousness is totally real and immutable as an emanation of the original creator.

Neurolinguistic programming cannot act on the plane of reality; however, it is possible to use it to intervene on the Map relating to the virtual parts of the Soul - that is, Space and Energy - enriching it with data that the Soul itself could not obtain on its own. In this way, this very important human component obtains the possibility of reading the Map more precisely.

The "alterable map" is in fact an obsolete concept of classical NLP; in my opinion it is not modifiable, but only interpretable in qualitatively different ways depending on the available data.

So, in principle, it would be possible to reprogram the Soul in its spatial and energetic aspects, especially by communicating to it the temporal information that is denied to it by its immortal and timeless nature.

When the Soul is connected with the other components of the human being, it does not have a precise idea of its own essence: it sees the Universe as three-quarters virtual (being connected with the other components it is also connected with their axes: in total there are three virtual ones and one real one, precisely) and tends not to perceive the real part.

Instead, when it is disconnected from everything else, it perceives the Universe almost exclusively from its own point of view, ending up giving much more value to reality than to virtuality, also because, this time, it relies exclusively on its own axes (two out of three - Space and Energy - are virtual and one - Consciousness - is real: therefore they are only two thirds of virtuality, that is, a smaller part than the previous three quarters).

In essence, since it experiences time in a static way, the Soul does not create temporal problems for itself and cannot predict how the parameters of the Universe may change.

could mutate. So he tends not to worry too much about aliens: he doesn't think they're a problem for the future because he has no idea what might happen.

The dialogues with the Souls of the abductees tended to confirm this hypothesis: I found myself in front of absolutely non-interventionist entities for the simple reason that they had a decidedly static and therefore incomplete vision of the Map.

Based on the new concepts of NLP expressed previously, and the theory of virtuality also enunciated through the works on SuperSpin, I thought I could modify the perception of the Map by the Soul by providing it with data that it could not read on the axis of Time. In a certain sense, I would have to reprogram it to make it capable of accessing this type of information.

I could have ascertained the Soul's intention to free itself from the aliens only at the end of the attempt, but proof was in fact necessary.

The reprogramming had to be performed in deep hypnosis, that is, in a situation in which the Soul is separated from the other components and the Unconscious is connected only with it.

In this context, it was possible to try, using an archetypal language, to dialogue with her and inform her of the situation; at the end of the reprogramming, she would have been reunited with the other components of the abductee, waiting for the effects of the attempt, which would have been possible to know following the subsequent *abduction.*

HOW THE SOUL READS THE DATA OF THE UNIVERSE

Probability of reading the future and possibility of modifying its parameters

Before talking about the methods of reprogramming, it is good to underline once again that the Soul does not possess the axis of Time and therefore cannot read the data of the Universe "sequentially". Reading sequentially presupposes the perception of the progressive variation of the spatial characteristics and causes the automatic creation of time. The variation of Space, in fact, creates Time just as the variation of the electric field creates the magnetic one.

In other words, the Soul, with respect to Space-Time, can know everything, but only in a quantized way, that is, "in packets".

I will delve deeper into this concept, because it is the basis of the possibility of reprogramming it.

Let's assume that the data of the entire Universe is contained in a square sheet, of which one side represents Time and the other Space.

The Soul sees and recognizes, one by one, the positions: therefore it knows all the space-time details of each of them but, not having the axis of Time, their chronological sequence escapes it, and therefore the overall meaning of the information contained on the page.

For her, there is no information to be read in a space-time continuum, but only distinct islands of data; the Universe, therefore, is quantized in both Space and Time and she is forced to perceive one event at a time; she can read everything, but she will have clear ideas only on the island of data that she is perceiving at a precise moment.

Some Souls don't even know about the existence of aliens: they have memories

vague, but absolutely nothing clear. Very simply, then, the programmer can focus the attention of the Soul on a single detail so that it can finally read it and, at this point, understand for example how aliens do certain things also discovering the motivations that drive them (to those who ask me: 'if the soul is only one and all events coexist in a single instant, why doesn't the soul know them all?' I must answer: here we should talk extensively about the holographic universe and another book would be necessary to provide an explanation worthy of the name. Maybe next year I will publish something on this topic).

In these conditions, she understands perfectly well that her container is parasitized but, usually, she does not appear worried and does not act because - very wrongly - she believes that, being immortal, no one can harm her.

This, on her part, is a very serious mistake: she is basing herself only on the data she has read during her existence, not on all the data that it would be essential for her to know.

It becomes the task of the reprogrammer to point out to her certain aspects of existence that she herself cannot know because she has not yet read certain specific points of space-time. This is the true reprogramming of the Soul.

< and then another interesting question to raise: from what has just been illustrated, one can easily deduce that the certain future is easily readable by any Soul: since this is timeless, everything that happens in space happens in a single event. Events, that is, do not "happen", but simply "exist" and exist all together. Man, as he is structured, reads Space during Time, so it seems to him that things happen one before and the other after.

In fairness, however, they all happen together.

At this point one might object that, if things were like this, free arbitrio would be a simple illusion.

To dispel any doubts that may have arisen up to this point, it is necessary to specify that the Soul reads the future by obtaining a vision conditioned by the fact that time, for it, stands still. In other words, we could be sure that things happen as it perceives them if, after it reads the data, no object moves in space-time and no event occurs. In reality, however, even just one second after the reading something has already moved and the future therefore appears moderately at first, and then gradually more and more modified as time passes.

In a certain sense we could say that, from a metaphysical point of view, the potential error of the Soul is the following: being one of the facets of a single entity (the universal Soul), it takes into consideration only its own will (since it is most likely the strongest and is certainly the most extensive) and ignores or strongly doubts that others may exist (perhaps linked to the spirit of not exactly loving races) capable of creating modifications in space-time.

On the square sheet hypothesized above, an axis responds to the laws of space, the other to those of time.

So everything would be clear to the Soul if it read the events and they remained still. But space-time is a kind of sea in continuous movement also upwards and downwards (that is, on the axis of potential energies - matching between the quantum vision of space-time and the wave vision of the universe).

So we are faced with the possibility that the Soul foresees a "static" future that, due to oscillations of the Space-Time-Energy system, will not occur exactly as it was predicted. An event, therefore, will not have "the certainty" of happening but only "a set of probabilities" of happening that, in a Space-Time-Energy model, will be described by a sort of sphere.

Returning to the issue that interests us most here - that of *abductions* - we can argue that the Soul tends to think that aliens will essentially never be able to harm Man in an irreparable way because it is sure of its own immortality; therefore it thinks that a factor that can produce notable consequences in this sense has no possibility of existing.

Since - as we have already seen too many times to adequately explain this crucial concept - this attitude results from the absence of the axis of Time in her vision and, consequently, from her lack of evaluation, it is at least appropriate to point out to her two aspects of the question that she alone would not be able to adequately interpret.

The first: he needs to read the future to understand that the aliens have a good chance of being able to lock the souls of the inhabitants of this planet in containers from which they can no longer escape for the rest of their existence.

Second: it is possible to produce a wave on the space-time plane large enough to make the event just described go out of the sphere of "probability". In other words, something can definitely be done to intervene in our favor in the matter (for example through the MT effect, which we have already discussed).

We must make the Soul understand that any unpredictable event, coming from outside our universe, could behave like an unexpected stone in the water. A stone that, thrown into the sea of Space-Time, would produce a statistically unpredictable wave of probability that would change our future quite a bit, most likely - if we consider the intention that is at the origin of this particular event - generating many disadvantages for the human race.

It is therefore appropriate to give her all the elements she needs to be able to decide to intervene on her situation by becoming aware that there is something she did not know, but of which she is now finally informed.

It should be emphasized that the Soul is the seat *of the act of will* and can express it through the archetypes of Consciousness to modify the future moment by moment, recreating it at will. This highlights the existence of free will that Man with Soul possesses, being himself part of God. In addition to this, the fact that the Soul can create the wave that will drastically modify the future of the human being even outside of the sphere of probabilities.

The Soul's claim that the aliens will lose the game anyway and that there is no need to intervene probably only means that in the future moment that she has seen, if no changes have occurred, the aliens will lose; however, this does not mean that the situation will remain as she perceives it and that the aliens do not possess the abilities that would allow them to lock her in a prison forever.

In the simple diagram shown in figure 60 of the color insert, virtual reality is represented as it is perceived by the Soul. The red ball is the no- its protagonist who perceives the event identified by the green ball. The Soul (honor to read the future and sees the event not as a point, but as a sphere of probability within which, somehow, the circumstance will surely be placed.

This happens during the first reading of the future. During the second, the red ball - the Soul, as we saw earlier - has moved along the axis of time in a quantum way, but in the meantime some events have modified both the position in Space-time (the blue plane) of the future event, and the probability of its occurrence.

For example, uncertainty may be increased, so the green sphere representing the probability of the event being considered occurring may be larger.

Again, then, during a third moment of reading, the Soul, from its new position, could see the probability of the event occurring as still different since, for example, an event external to the system (our universe) may have significantly disturbed the space-time plane.

METHODS TO DEGENERATE (ISOLATE) THE SOUL IN DEEP HYPNOSIS

You cannot speak with the Soul if you do not separate it from the other components; however, you cannot separate it completely, otherwise you lose the possibility of having a translator - the Mind - that knows how to transform the archetype into phoneme and vice versa.

Therefore, the contact with the Mind must remain active but, on the other hand, it is necessary to avoid the manifestation of the Six Fingers, the only one that, as we have seen, can effectively interfere as in the example given above.

One method to get in touch with the Soul is to have the abductee relive an *abduction :* when he tells us that he sees everything from above, he will be asked control questions to which, if our interlocutor is the Soul, he will answer exactly as follows:

- What is your name?
- *We don't have a name / I don't have a name / I don't know.*
- How old are you?
- ... *(Silence.* The answer to be given or the meaning of the question is not known.)
- Look at your body. What does it look like?
- *I don't see a body / I don't see myself / I have no body.*
- Who are you?
- *I am I / I / I all / I all / I am.*

The last question is the most delicate because, if the procedure is not performed quickly or if the hypnosis is not extremely deep, the interference of the Six Fingers is immediately felt. The moment the question of identity is asked, the Soul detaches itself and *acquires Self-Awareness.* In that instant it names itself and takes shape because, archetypically, the creative force is in the Word and creation is nothing other than the act of will of the Consciousness of the Soul.

If the procedure has been followed properly, contact with the Soul is established, it has partially degenerated and the Six Fingers, inside the Mind of the abductee under hypnosis, can do nothing more.

A clarification must be made on the question regarding the Body: the Soul, in fact, does not distinguish between them. However, if our interlocutor perceived himself as a small bluish ectoplasm, sometimes tied to the physical Body (the container) by a kind of cord, we would not be in the presence of the Soul alone, but of the Soul-Spirit-Mind triad. This, as also happens during OOBE (Out Of Body Experiences), never completely detaches itself from the Body.

On this point I am quite sure and I have a lot of data obtained - and still obtainable - in a hypnotic environment from abductees, who, as is now known, have all had OOBEs during their lives. This, moreover, also results from an in-depth analysis of the TAV (the Self-Evaluation Test previously illustrated).

Another, even safer method of contacting the Soul is the photo album technique. You go back in time to the beginning until the abductee answers the control questions correctly. Usually in this way the Six Fingers does not realize what is happening and when the Soul has been contacted it is no longer able to regain control of the container.

A third procedure can be implemented during hypnotic induction and consists in making the elevator descend much lower than usual, not stopping it in the usual room but making it go back *in Space and Time* until it stops at the beginning of the latter. At that point the walls of the elevator are made transparent and, by pronouncing the control questions, one tries to understand what the Soul perceives.

In this case the correct answer is: *I see and perceive nothing.*

The Self is perceived in a very particular way, totally indescribable and in resonance with the Universe. Even after hypnosis there are no phonemes to describe the sensation felt and the related archetype.

Once the Six Fingers' control has been bypassed, the latter can still attempt to re-emerge, but the abductee's Body will indicate this with a few coughs or throat clearings. Even the presence of small gestures interrupted halfway (those that are technically called "paralleled actions") during this phase of hypnosis indicate the Six Fingers' attempt to re-enter the game, but at this level of depth of hypnosis, the maneuver usually fails miserably.

HOW THE SOUL SPEAKS: INTERPRETATION ATTEMPTS AND COMMUNICATION

The Soul expresses itself through archetypes, not phonemes. It communicates with the Body through the mediation of the Mind which acts as an interpreter. It goes without saying that the translation is often not perfect, so much so that sometimes one encounters the inability of the Mind to transform some sequences of archetypes into simple verbal expressions.

Archetypes, in themselves, are the example of synthesis; so that the speeches of the the Soul reported in phonemes are at the same time so short and conceptual that they must then be carefully studied and reinterpreted on the basis of our culture.

Here is an example of a seemingly simple answer:

Where do you live?

In this place you are, you don't live!

An in-depth analysis of this expression would require several pages, so I will limit myself to the basic concepts. The Soul cannot inhabit a place because, not possessing the dimension of Time, it does not exist in a space-time (like ours) within which one moves in terms of length, width and height. The lack of the axis of Time therefore determines the impossibility, on its part, of varying Space in Time, therefore of "inhabiting" a place of points to which to "return". The Soul "exists" in an invariable Space due to the lack of Time: in other words, the Space it occupies never varies and it, when separated from the body, cannot move (it is 'everywhere' in time, not in space).

It can instead do so in our Universe by quantizing space and moving like the electron s1 of the ideal hydrogen atom, which, following the Shroe-dmger equation, in order to move must continually throw itself into the nucleus (without entering it, otherwise it would exceed the speed of light and this is impossible) and exit from another I shock without ever following a curve, but only rectilinear stretches. In other words, the Soul detached from the body must re-enter it at a standstill, move with it and exit again at a standstill, therefore moving with quantized motion.

One very often realizes the difficulty of fully understanding the expressions translated by the Mind under the control of the Soul.

When asked, "Who are you?" she often responds without hesitation with the expression, *"I, everyone."*

What meaning should we attribute to these words?

This is a classic archetype that is quite complicated to explain verbally: the Soul declares that it is one thing and does so with just two words without even using the verb to be. It would be useless.

BEING is itself; furthermore there are not two souls, but only one for all.

And it's like saying *"I am all that I am."*

The God of the Old Testament also expressed himself in the same way with the phrase: *"I am who we are",* but this formulation has all too often been badly translated as: *"I am who I am".*

A confirmation of this plurality occurs when you ask the Soul: "What is your name?" One of the first answers I received was this: *"We do not ab-*
----or name"

What does this mean? Why, in fact, does it speak in the plural? Simply because "I all" becomes "We": the Soul refers to itself almost always using the trinket. It is not intended to be a plurale *maiestatis,* but rather a plurale *necessitatis;* in fact another typical answer to the same question is: *"I don't know. What do you mean?"*

The Soul, quite simply, does not need to give itself a name and does not understand why the Mind is not able to correctly translate the meaning of "name" in the corresponding archetypes. This happens because we are faced with a huge but single entity: there are not two of them, so there is no need to name oneself in order to distinguish oneself.

In other words, if there are two beings, to identify one at a time it is necessary to associate to each one an acronym, a number, a name; but when there is only one being, this necessity lapses.

The statement *"We have no name"* appears clear; the Soul also says: *"We "We are everything."* And outside of *"everything,"* there remains only *"nothing."*
Let's see another "oddity".

Asking: "Define yourself. What are you like?"

The answer is often something like this: *"I am a matrix of points of light... light in the light, but it is not seen.* "

Here too, these are archetypes translated by the Mind in the best possible way. The symbolic meaning of "matrix of points of light" is interesting, it reveals the ability to transform the phoneme into a symbol (the matrix) with just a few words, but also into an icon (the matrix is geometrically interpreted as a parallelepiped formed by many equal and well-aligned cubes, in this case each with a point of light in the center).

This is the representation, in the context of virtual reality, of the representable part of the Soul which, I repeat again, is characterized by three axes (Consciousness, Space and Energy), of which only two can be described in illustrative terms: Space and Energy; therefore, interpreting the message of the Soul, the Mind creates the virtual image of a matrix (set of positions in Space) composed of points of light (which indicate Energy).

The Soul then understands that we may not have understood well the arche-typical concept translated as "light", so it adds that it is not a luminous light, but a light that "cannot be seen".

In hypnosis these concepts are sometimes introduced by people who are technically incapable of expressing them due to a lack of fundamental prerequisites; it often happens that one has to deal with middle school graduates from whom, however intelligent they may be, one would not expect answers of such weight and significance.

To ask questions to the Soul, you need to use a language that can be easily translated into archetypes by the Mind: subject, verb, object complement and little more.
In practice, you have to learn to think in terms of primordial archetypes, because this is the only way to be understood and to understand: if you want to reprogram your Soul, you have to go to "Soul school".

Furthermore, the concept of hypnotizability, traditionally defined as "the ability of a subject to go into hypnosis", deserves clarification.
As I said, in my opinion the concept should be reversed: there is no person who cannot be put into hypnosis, but only a bad hypnologist. In other words, it is right to define hypnotizability as the measure of the hypnologist's ability to do his job, that is, to create a deep relationship between himself and the other.

We are now aware of the fact that this relationship is based on four different

if relationships are established between the Souls, Spirits, Minds and Bodies of the hypnologist and the person to be hypnotized.
This objective reality helps us understand why, in military *abductions ,* the use of hypnosis and reprogramming combined with pharmacological methods that inhibit the will - in order to extract useful information from the alien minds present in the abductees - is useless.

Neither a soldier - who is always without a Soul - nor an alien - also devoid of this component - can perform a true deep hypnosis: they are in fact totally incapable of establishing an intimate relationship with the subject.
Therefore I can safely continue to write to pass on my knowledge without any worry that it might be used by the military or anyone who intends to discredit the *abduction phenomenon.*

These people are denied access to information in a hypnotic environment a priori by their very nature, they will never be able to change this state of affairs.
This forces the military to implement a rudimentary pharmacologically in-
learned and instrumentally followed according to alien procedures.
These are methods that can never work perfectly: the abductee's unconscious will refuse to collaborate since no "positive rapport" has been established; instead, he will feel violated in body and mind.

Only the dull military mentality can continue to persevere in this direction - which has no chance of success - in the sole hope of slowing down the process of acquisition of Consciousness by the Soul; which, in the long run, will not be intimidated even by a microchip implanted in the skull of its container.

In other words, you can only speak effectively with the Soul if you yourself are Soul.
and you are fully aware of this, otherwise things get very complicated.
In fact, for me they are very complicated.
It is noteworthy that, after a few hypnosis sessions aimed at making the Soul communicate with the container, several abductees I have treated have developed interesting paranormal abilities and intuitive understanding of the Universe that were probably previously latent.

Among the abductees who follow these hypnotic therapies, a sort of telepathy often develops which enables them to communicate with each other easily, regardless of the distance that separates them.

This is absolutely logical if we consider that, since the Soul is a single entity, there must be some sort of connection between those who possess it; the abductees, due to their very nature (otherwise they would not be taken by the aliens), always have the Soul, without any exception (fig. 61: consciousness is reflected in the creation of the Universe).

TOTAL ELIMINATION OF THE ABDUCTION PROBLEM

Now that all the tools to counter the *abduction* phenomenon are available , let's check their potential.

LUX ELIMINATION

One of the abductees, during the hypnosis carried out in about two years of work, manifested the personality of Lux several times. At first the parasite deceived the interlocutor by passing himself off as the Spirit of the abductee (the Spirit is the closest thing there is to Lux), but then he identified himself by answering incorrectly to the control questions. From that moment, no longer having the possibility of concealing his identity, he began to answer correctly by identifying himself as a Being of Light. It is a disembodied alien that resembles a kind of flame and has the appearance and size of a small child made of light; the eyes - I am not sure if they are really eyes - are very dark, almost black, as are often described the nails, assuming that they are such.

At that time I had not yet written anything on the subject and even the abductee in hypnosis had never heard of Beings of Light, nor of other similar phenomena; furthermore he did not surf the Internet, knew nothing about *new age* and had a lower secondary school education.

In one of the regressive hypnosis sessions he described, through alien memory, the settlement of the Being of Light in his body during birth.

After gathering new data, I decided to try to expel the parasite from the abductee. The elimination had to be done safely, but at that time I did not yet know of the presence of the Six Fingers, nor the type of parasitism it used: I still believed it was a real alien, not an extradimensional parasite.

So I brought the abductee into deep hypnosis, guided him to a region of the Unconscious where Lux could not harm and printed there a post-hypnotic order of this kind:

Your Soul, with which I am now in contact, does not like the presence of the Lux is in this container, so he can and must eliminate it.

- But I don't know what to do!

- Of course you know how to do it, the Soul is timeless and knows everything (in reality it can, *if it wishes,* know everything. If it does not wish to, it does not read the right instruction within the universe and therefore cannot understand. Therefore it has all the information available but, to know it, it must first read it)!

- No, I don't know.

- I'll help you, then: you have to vibrate at that frequency, the one you know... At that point the Luminous Being will have to detach because you will become incompatible. You will vibrate and he will detach.

That particular frequency... he won't be able to do anything about it, but you'll have to do this. only when they come back to get you.

This order will remain within you, but you will not remember it. However, when they return, you will vibrate, your Soul will vibrate and the Luminous Being will be expelled and will no longer have the possibility of reattaching itself. Never again, because now the Soul knows.

This particular hypnotic induction played on two important factors. I had acquired from other abductees the information that the Soul connects to the DNA in a very specific way and that, in this mechanism, a certain vibrational frequency comes into play. This vibration is not an idea inherited from the *new age;* instead, it is strictly linked to the rotation frequency of the axes of Consciousness, Space, Time and Energy characteristic of the SuperSpin theory.

In simple words - as **the Luminous Being himself claimed during some hypnosis - he and the other parasites** of the same type, **in order to attach themselves** to the Spirit, **must rotate their axes at the same frequency as those of the being to be parasitized.** Therefore, if the latter modifies its own vibration frequency, a subtractive interference is created which causes the parasite to detach.

There is nothing miraculous about this: in a certain sense the mechanism is similar to that which allows you to tune into a radio station; with the difference that, in this case, it is necessary to vary the frequency not only in Space and Time (electromagnetic field) but also, simultaneously, on the Energy axis.

The Soul knows how to make the necessary changes because it has a strong conscious component: Consciousness is real reality, not virtual; therefore it can modify the virtuality of Space, Time and Energy.

When the abductee came out of hypnosis he was calm and did not remember anything. After about forty days he called me to tell me that something strange had happened to him.
strange.

He was working when something detached from his back from the spine: it looked like a kind of bright flame that, however, wanted to stay attached. It physically rejoined him from behind - as if it were a kind of backpack of light - appearing as a small bright child with dark eyes.

The abductee did not remember what happened in the moments that followed, but he was keen to tell me that he was fine and that something in him had changed in a positive way.

I chose not to inform the abductee's Consciousness of what was happening but, in order to verify the events in depth, I invited him to come and undergo another hypnotic session.

I couldn't know what had actually happened, and I wasn't even sure of the success of my plan, since the Luminous Being could have put on a charade to make me believe that I had succeeded in eliminating him.

It seemed to me that he was not capable of planning a "smart trick" of this kind, but it was not a case of underestimating its possibility.

Furthermore, the abductee had not respected the post-hypnotic order: this imposed on him to free oneself from Lux only in an alien environment. I had made this choice for safety reasons: what would have happened, in fact, if I had forced Lux to detach itself for example in front of me, in hypnosis? Of course it was better not to try.

But why had the abductee not respected the post-hypnotic order?

Here is the transcript of the hypnosis:

- Where are you?

- *At work.*

- Who's with you? -

It's my employer, who's over there; it's the night shift and there's no one else.

- And now what happens?

- *A strange thing: I feel a strong vibration in my back and this thing comes off. I saw it. It's bright, it's like a bright little child.*

- And what does he do?

- *He doesn't want to let go and jumps on me again. But anyway, I'll let go of him again... and he tries again, but anyway, if I want, I'll send him away.*

- Good, send him away.

-No!

- Why, if you can do it? Don't you think it's a good idea?

- *Yes.*

- So what?

- *So if I release it now, someone else might get inside!*

This was a detail I hadn't thought of, but the Soul of the abductee he must have thought about this point.

- So what happens?

- *Nothing: he comes back. I just made him understand that, if I want, I can eliminate him whenever I want.* -

and now he knows?

- *Yes, now he knows.*

I change tactics and go to check if, in the meantime, there has been another alien interference operation on the abductee, that is, another abduction that occurred during the forty days that have passed since the last hypnosis. Using the procedure described previously - that of the black screen and the fixed image - I tell him without haste: - Now you will remember the last time those beings came.

The abductee, in fact, describes something he did not remember before: a week before coming to me, a few days after the event that occurred at his workplace, the Reptilians had filmed him while he was sleeping at his home and had taken him to the cylinder room.

- And now what happens?

- *They want you to get into the cylinder.*

- What is this cylinder made of? - *It's the horizontal one, made of metal, but I don't want it; I start to vibrate really hard and that bright thing comes off.*

- And what does the Serpent say?

- *And he's incredulous: he doesn't understand what's happening.*

And the Luminous Being?

They're trying to put it back in me.

As?

- *In the cylinder. They lock me in the cylinder with him and push to get him in; fiber everything.*

And do they make it?

No.

And now what happens?

They are all very angry and tell me that I have to do what they want. and that next time they will try again, until I do what they want.

The abductee reports that he returned home without Lux having returned, so he had actually complied with the post-hypnotic orders I had given.

Kept under observation for months, he no longer showed any interference from Lux.

In subsequent *abductions* something even stranger happened: the abductee managed to wake up before the beginning *of the abduction* and the aliens, even though they took him to their environments, were no longer able to copy him or perform any Soul detachment operation on him.

In the following months he was no longer abducted by aliens (Orange, Sauroids, Insects) toidi or Heart Head as they were).

THE PROBLEM WAS NOT SOLVED AT ALL:
OUT OF THE FRYING PAN INTO THE FIRE!

Behind this story there were clearly some positive aspects and some very negative ones. less encouraging.

I knew that the vibration worked. I had collected a lot of data - even numerical ones - to be able to study it in the laboratory; I could be sure that the Lux was eliminable and I had the confirmation that the Soul, if appropriately stimulated, rebelled against the *abductions.* However, there remained some unanswered questions.

What triggered the will to rebel in the Soul?

Why hadn't she expressed it herself before my intervention?

Furthermore, at the time I still had no idea who the Six Fingers really were and I didn't imagine that eliminating the Lux would give more space to this other type of parasite.

After the discovery of his true identity, everything changed and the Lux elimination procedure was completely revised; but at that time, I proceeded gradually and noticed that, as the Soul became aware of the situation, the abductee became more and more aware of the abduction , no longer collaborated with the aliens and did not allow the Soul to detach from its Body, making it impossible to give energy to the alien and even to *back up* the copy of the abductee: nothing at all.

The problem *of abduction* for reproductive purposes still remained to be solved : human females were still kidnapped and subjected to insemination.

artificial insemination of alien eggs. After about three months, they were then subjected to the removal of the small fetus.

I immediately noticed that, for the abductees who resisted the aliens, the abductions took different forms: now it was the Earth military who took them away in an attempt to extract from their minds the extraterrestrial data contained therein.

It seemed that military *abductions* increased precisely because of the abductees who had been "abandoned" by the aliens. In these cases it was reasonable to think that they were trying to get hold of information useful for their purposes without letting their allies, who were much more powerful than them, know.

In other words, the aliens considered the abductees I had polluted as waste material that could no longer be used and were not interested in them. However, under hypnosis, these people remembered a large number of episodes in which the military acted as they pleased, including corporal torture. The following day, there were very clear signs of this torture on the body of the abductee, whose life the military disposed of without any qualms.

In short, by freeing those kidnapped by the Lux and the *abductions* of the Orange, the Heart Heads (even though they are slaves of the other races, they too have the same needs), the Insectoids and the Sauroids of various shapes and natures, I had inexorably delivered them into the hands of the Six Fingers and the military.

Since all the information acquired and the techniques applied, in practice, had been of no use at all, I had begun to reflect on the opportunity to fully educate the most formidable human component - the Soul - to ensure that it itself would decide to take action against *the abduction.*

I also had the impression that it was possible to reprogram it at the NLP level and I took action on this front. Reprogramming the Soul, in fact, simply serves to provide it with more data than it has available to allow it to understand what is happening and decide what to do.

The study of the Soul's responses in hypnosis provides a precise picture of it: it is a decidedly Buddhic and non-interventionist entity which, not possessing the axis of Time, believes that everything will end in the same way, whatever path the Universe decides to take. In any case, everything happens according to the will of the creator of virtual reality, that is, the Will of Consciousness. It is therefore useless to try to take cover; it is not necessary, because the degenerate forces will lose in any case in front of Man and his Intelligence, which represent the best that exists on Earth.

The Soul does not have a dualistic mentality; it maintains that there are no good or bad, and that aliens can do nothing but play the role for which they were created. Everything is therefore taken for granted in a Universe in which there is the possibility of knowing the future with precision, but we are not aware of the fact that this is only true if we all stop. If, on the other hand, we remain in our geometric whole, we continually alter parameters which, in turn, modify the future.

Despite this, from the point of view of the Soul, in the end there will be only one conclusive solution and the whole journey will have served only to make the Consciousness acquire Self-Knowledge.

If things were really like this, one could easily give up everything: *abductions* would have to be accepted and those who are abducted would not even have to complain.

So I decided to approach the problem from a different angle: to reprogram the Soul first partially, then totally. I simply wanted to convey to her the point of view of human beings who possess Space, Time, Energy and Consciousness, that is, everything that can be disposed of.

It is certainly a confused point of view, but less partial than that expressed by those who lack one of the fundamental axes just mentioned. And it is certainly a point of view to be taken into consideration anyway, because it is expressed by creatures who have something to communicate to the creator of which they themselves are a part.

It was therefore a question of informing the Soul and letting it decide what it wanted to do with herself and her future: in practice, to teach her what the Future was.

The procedure I developed was inspired by P,\L, so I called it PNLA (Neuro-Linguistic Programming of the Soul).

THE VARIOUS PHASES OF PNLA

1. It begins by achieving the deepest state of hypnosis that the human mind can engineer.

2. Activate your connection to the Soul in one of the ways described above.
3. Check through control questions whether you are dealing with the true essence of the Soul, then the tension of the abductee's vocal cords and his vocal emission frequency in Hz are measured.
4. The Soul is asked if it agrees with the current situation, in which it aliens lord over Man.
5. We reprogram it by telling it our point of view and making it comtake that the alien aims at the elimination of the free will of the Consciousness.
6. It is verified that he has understood what has been stated.
7. An *abduction alarm* anchor is created within the abductee's unconscious.
8. His intentions for the future are verified.
9. The hypnosis ends and it is verified that the abductee is aware of what has been said.

10. Wait to see what happens next.

To the question of point number four the Soul usually responds, as I have already mentioned, in a non-interventionist way and it is precisely on that occasion that the reprogramming must take the direction that I report below describing a typical example.

The hypnologist, with a calm and peaceful voice, says to the Soul: *"The alien beings on this planet make* the container *that hosts you feel bad and, consequently, you too cannot feel well. The aliens, or rather some of them, have decided to use* your energy *to build an immortality that does not belong to them, as you well know.*

Their plan is to take you and lock you *in a cage, where they will always use you only as a source of energy. You will no longer be able to go anywhere , you will no longer be able* to do anything, *you will no longer be able* to be what you are. *They will* they will turn off *when* they want, *forever, and there will be no more Man.* ***The only reason you were created and the only activity that interests you is*** **to know the things of the universe.** ***They will not let you*** **know anything anymore,** they will deny you *the only thing you want to do,* **they will deny you the purpose for which you exist.** *This is what they want to do. Do you want this to happen?"*

The Soul is thus reprogrammed in the true sense of the word: it acquires new elements to understand the Map that belongs to it.

Then he feels the need to communicate his solidarity and the difficulties he encounters. in eliminating the various parasites: in short he says he doesn't know how to do it.

Before that time, she had expressed herself in a completely different way towards parasites: she maintained that they were bad for Man, but that he could do no better than try to continue to exist. **Some, moreover, expressed themselves in a tone apparently very commiserating towards parasites:** ***"And if I send them away... they die..."***

Faced with this new fact, awareness takes place and, consequently, the attempt to make a decision.

The Soul intervenes only if it is made to understand that, if it did not do so, **it would be blocked forever, a slave** to aliens and parasites, the demons of our ancient esoteric traditions.

At this point the task of reprogramming is to communicate to her that, if she wants, she can eliminate the parasites. It is true that she does not know how to do it, but that is not important: she **just has to decide and she can do whatever she wants.**

When she has accomplished this liberating action, **she will still not know how she did it. She will not be able to describe** how and **why things worked,** because **there is no** mechanism or **rule to follow: the only thing that matters is the will ,** and **if this is real,** the thing **simply works.**

We must insist a lot on the very important technique of " **vibration":** we communicate to the Soul that **there is a particular one that is able to produce the detachment of the parasites.** Each type of alien has a specific one, which seems to be slightly different from person to person and from parasite to parasite. **The vibration that eliminates the Lux, then, is not the same one that is used to chase away the Six Fingers; in fact, they are very different.**

It is also important to note that vibration can be generated by a machine that produces sounds. The data in this regard are still very incomplete and I will make them the object of further studies. I would have liked to dedicate an entire chapter to the problem of **frequencies,** but there was no time to do so: it was urgent and of primary importance to begin to disseminate some data from my research even without having the completeness that I would have liked.

The abductee in hypnosis connected to his Soul **is told that he must vibrate at the right frequency (no other instructions must be given, the Soul knows perfectly well how to do it, even if it doesn't know it knows it)** and that he must do it when he feels like it: at home, calmly, when he wants to.

It is clarified that **the vibration will only work if the Soul really wants it.**

Upon exiting the hypnotic state, the abductee will remember little and confusedly what he was told. This is a further confirmation of the contact with the Soul: when one has "dialogued" with it, it almost always happens, testifying that the hypnosis has reached depths never reached before and that the deep Unconscious has been its true stage.

11 Subject returns home and, at a certain point, puts into action the "vibration". The first time this almost never works: it seems that the Soul does a series of tests.

From that moment on, what makes the difference is the experience, the desire of each abductee to free themselves from the alien. Those who have decided to free themselves, free themselves; those who are hesitant, do nothing but leave themselves open to the alien itself, which has time to take cover by implementing different strategies to remain strongly linked to the abductee. This has been found in further regressive hypnosis performed on abductees in whom the use of vibration had not been successful.

THE ELIMINATION OF THE SIX FINGERS

What do you feel, instead, during the experience of detachment from the tenacious Six Fingers?

Here are the words of an abductee who, after having chased away the Lux on a previous occasion, thus describes the experience of eliminating the most embarrassing Six Fingers:

"... Tonight I want to try to do something to detach this parasite. I sit quietly, in my room, cross-legged. I close my eyes and slowly concentrate and breathe deeply.

I try to find calm, inner peace, to get out of the agitation of these last days, which I know does not depend on me, but is induced by him. I follow the re- ----action, I relax my body completely, I go deeper and deeper.

And then I begin to feel a vibration that runs through me; first light like a shiver, then gradually stronger. It is a shiver that runs through the entire body and suddenly makes all anguish, all heaviness vanish.

I stay like this for a while. Then, without changing position and almost without moving, I begin to speak with the Soul, because I know that at this moment it is listening to me, it can hear me and understand what I am saying.

I speak with energy, I speak with the vibration that I feel moving from time to time- -i again; but above all, now I use words: it is important to emit these sounds and imprint them on the Soul.

"You have to understand that we have to do something. The time has come to do something, we have to do something. I know that you just want to go back there, that you don't care about oth- --- but it is difficult for this to happen in the situation we are in. If you want to do it, and quickly, we must act. I know that time is of no importance to you, but you must consider that it is important here. The more time we gain, the more we can do things, and become better, and move on from there, but move on in a different way, with more awareness. We really must act... NOW!"

I explained to her that we had to try to do something together, right now, to make the thing that was bothering us go away. That it could be done. To remember that she knew what she had to do, and that it was time to do it. I explained to her that we had nothing to lose and so it was worth trying. Try it and see what happened.

So I concentrated, closed my eyes, did some breathing and... I started to feel vibrations, or rather it was me who was vibrating. Something inside me that vibrated. From the heart. The vibration lasted an inch, and I was talking to the Soul again, encouraging her to continue, that it was fine, she was good, and another vibration came. I don't know if we managed to do something, but we certainly did it together and it's a beautiful thing to be able to ha" e" qu" ri, communication.

That night ended like this and I think he listened to me. On Friday night, in fact...

Friday 5 October 2004, 6.00pm.

I come home and I'm alone. I feel that h-r is coming back to bother me. So I don't waste any time. I get ready again, like yesterday, to do something. Sitting cross-legged I return to the deepest part of me concentrating on the breathing. This time it is even easier and more immediate. The vibration comes almost immediately. And then... and then it is as if a switch is clicked inside me and I feel an energy that rises from inside, from the bottom towards the other, like a column, imposing and resolute. And going up as if I were inside this column that surrounds, but at the same time I was the column inside something else. And I'... the inside and the outside at the same time.

I feel that my body is there, but it's as if it doesn't matter that I have its borders and limits.

This energy rises, this column rises upwards and I feel it, trembling and moving, but I am calm, because I know that it cannot stop what is happening.

"Enough, you have to go now."

And the column rises...

"You must not bother us anymore."

Is it I who speaks? Yes, but with a new force: these are not words that are spoken, lead to strength, but Lma strength is translated into words, on that, a translator that allows me, at this moment, to give words to what I feel. I feel that we are closing a door, we are together, me and her, this quiet force that lives inside me.

He knows it. I sense his dismay, his surprise. He knows that, in a moment, this door will be barred and he will no longer be able to pass through it.

Then he makes one last attempt: "But if you close that door, then you will be closed too for you. how will you do it?"

The answer comes immediately: "I exist forever and always. I have no limits of space and time, I can be at any moment, do you think that a door can stop you? This door is for you. It is for me"

The strength continues to rise:

"We are no longer willing to accept this type of behavior from yours. It's time you understood this. As long as your intentions are to bring disturbance and damage to us, to our container, we will not be willing to accept the your presence here."

an immense calm to emerge from these words. And an immobility that only LESI-STERE can give.

lr,r lirzrnchedepace,calm awareness,and yetdecisionandpotellzilitr\ltr!(
,lr,.ilr this strength there was still much that words cannot express.
The meaning was in this sentence: "From now on the door is closed"
rll,,rrr lrn force has begun to subside, the column has begun to descend slowly, the vi-
| 'r()nc the fading. Everything ends. Or perhaps begins..."

,,, rrrl,r.rr that, after this experience, the abductee never again suffered abduction-
·, .,lr, rrc suitable for the release and use of the Soul.
(,rr (lir])rima, q,rundo only the Lux had been dropped, [the only thing that the aliens
,,,,,,.li to make the body fit for the grafts of alien eggs and the subsequent
rr,,r()nc of the same after the usual three months of gestation.
\1.1. (.as f...,li.to, at least at first the military abductions seemed
lt, r to rsiicarsi.

,\lNlA AND DNA

l)rr, sr'rno are the points to be further focused on.
Il l,rinrq: the key to understanding how gir-rste frequencies work,
ll,. ,1rr,rli I am still investigating. I cannot yet provide the exact and safe values.
,rr(.rtl(., before knowing all its variants and possibilities), years will pass,
rr r,.rrritheir mechanism of operation seems clear.
ll .,,ropdo: The Soul, questioned as to why it chooses one Person and not another,
,. ,lrc i question of genes. It claims to interact with the inside of the Lix,r: some
',,r,rrr vtrnno well, while others are not adequate because they vibrate according to fre-
,, n,,,'.liverse from his.
lr, On the other hand, all those interviewed express themselves in the same way: they maintain that there is
,,,,',1,,rtibili*t) g".c1'l.u with a large part of the \mn^ race, which therefore cannot
,,. ,l\,,irla: the sentences they use are different but, in short, in the end the percentage
, 1.1'1'56rpg clotate of Anima is around 25%'
, ,,rh.ressiom used to answer the question "How many people have
After the abductee has undergone hypnosis of his own free will,
, among humans who have it, they have been:

The \k'rro of)0%.
\ltrrmo al)0'/".
, ll -20'11,.
tr rrct rl 25o/o
l' ,rq 11i.
\1, few.
\1,1t trrtll
|)r |rcciso I don't know, but a few.

, r;rn.irrtions are probably attributable to the absence of the Time axis and,
,,rrst'eulnZA, to the difficulty of quantifying.
! trna simple molecule (absolutely very simple even with a point
r\tr structural) constituted by three formal parts: the deoxyribose igrtrppl

fosfato (sotto forma di esteri organici) e le basi azotate (quattro in tutto) che si alternano con frequenze precise. L'alternarsi delle basi azotate contiene le informazioni che permettono al DNA di funzionare e di costruire le opportune catene di amminoacidi, i polipeptidi.

Detto così sembra semplice ma, se si guarda il DNA con l'occhio dell'ingegnere genetico, si scopre che interessanti proprietà spaziali sono insite nella struttura di questa molecola. Da una serie di studi effettuati sul DNA umano, si evince che ancora nessuno è riuscito a comprenderne il vero funzionamento. Si sa che il 10% circa di quella struttura macromolecolare serve alla sintesi dei polipeptidi. E il resto (*spazzatura* è il termine per mezzo del quale viene generalmente definita questa parte del DNA; è evidente che, invece, serve a qualcosa... tuttavia credo fermamente che lo scopo della sua esistenza non sia affatto chiaro. `http://www.molecularlab.it/news/view.asp?n=3314` `http://www.ecologiasociale.org/pg/bio_spazzatura.html` `http://it.wikipedia.org/wiki/Junk_DNA`)?

IL DNA

La struttura del DNA appare, all'occhio attento del chimico, come una scala a chiocciola estremamente regolare. Un giro completo delle due eliche, che sono sfalsate tra loro, avviene circa ogni dodici scalini (la struttura del DNA è una molla che non ha una precisa lunghezza, ma oscilla. È assolutamente probabile che non si tratti di dodici scalini esatti, ma il problema è difficilmente risolvibile perché se tento di analizzare il DNA, devo prenderlo e tirarlo fuori dall'ambiente nel quale si trova andando a mutare il suo stato magnetico e termico. Dunque non riuscirò mai a vedere la molecola così com'è *al naturale*), cioè ogni dodici interazioni tra le basi puriniche e pirimidiniche delle due eliche che lo compongono. La distanza tra un vertice e l'altro, cioè la larghezza della doppia elica, è di circa 20 angstrom (1 angstrom = 10^{-10} m) e la lunghezza di un giro completo è di circa 34 angstrom. Questi valori, misurati con i raggi X, sono abbastanza imprecisi essendo la macromolecola del DNA in continua vibrazione, come evidenziato dalla spettroscopia infrarossa. In definitiva, quindi, il DNA ci appare più come una molla che come una scala a chiocciola.

Stranamente, 12 (il numero di scalini che compongono un giro completo dell'elica) diviso per 20 (diametro dell'elica stessa) fornisce come risultato 0.6, laddove 0.618 è la mantissa del numero aureo (è possibile che i dati relativi al DNA – ufficialmente il giro completo delle eliche avviene ogni 10.5 scalini – siano stati appositamente misurati in condizioni non ottimali proprio per evitare certe osservazioni? Esistono ulteriori esempi che conducono a questo sospetto, come, per esempio, l'abbandono del sistema MKS – soppiantato dal CGS – nelle misurazioni fisiche, nonché l'alterazione della scala musicale, nella quale il DO di oggi non corrisponde più a quello di un tempo e certe frequenze musicali sono state stranamente spostate. Ad esempio, la vera frequenza del LA DIESIS QUINTO era di 314.16 Hz. Oggi non è più così...).

Linus Pauling

Se si esamina la struttura del DNA con uno strumento elettronico, ci si accorge che può essere paragonato ad una doppia bobina formata da due fili che si avvolgono intorno a un luogo di punti centrale, l'asse del DNA. Bisogna infatti ricordare che i legami chimici sono formati da zone di spazio nelle quali alcuni elettroni si muovono generando campi elettromagnetici localmente forti. In altre parole, il DNA è una struttura in grado non solo di emettere informazioni (attraverso conformazioni e conformeri che sono le basi costituenti di una catena di peptidi), ma è anche una vera e propria antenna che riceve e trasmette campi elettromagnetici.

Di questi aspetti del DNA la scienza ufficiale tende a non interessarsi. Alcune scuole di pensiero new age si sono invece recentemente scatenate nel dire idiozie sul DNA a dodici eliche che servirebbe all'Uomo per essere immortale. Nulla di tutto questo ha una sia pur minima base logica. Invece si potrebbe pensare che le misure del DNA siano legate alla sezione aurea e al Pi Greco, cioè che l'Universo sia stato costruito tutto con le stesse regole (nella prima immagine: il DNA; nella seconda: Linus Pauling. Nella figura 73 dell'inserto: la struttura del DNA).

DNA E STRUTTURA

`http://www.time.com/time/covers/1101030217/#`

`http://www.blc.arizona.edu/Molecular_Graphics/DNA_Structure/DNA_Tutorial.html`

DNA E SEZIONE AUREA

`http://it.wikipedia.org/wiki/Sezione_aurea`

`http://digilander.libero.it/giannicrovatto/g_sez-au.htm`

`http://www.violettanet.it/links/SEZIONE_AUREA.htm`

`http://www.sectioaurea.com/sectioaurea/angoloaureo.htm`

`http://xoomer.virgilio.it/reprimande/`

`http://www.sectioaurea.com/sectioaurea/SAMusica.htm`

DNA ED ESOTERISMO

`http://www.mednat.org/cure_natur/amminoacidi_dna.htm`

`http://www.rifeenergymedicine.com/dnaantivirus.html`

`http://www.halexandria.org/dward738.htm`

`http://www.[illegible]ancouncil.com/html/recodeoverviewarticle.html`

DNA ED ELETTROMAGNETISMO

`http://www.fieldwerks.com/new_page_6.htm`

`http://www.rialian.com/rnboyd/dna-wave.doc`

`http://www.newmediaexplorer.org/sepp/2003/07/15/is_dna_hypercommunication_a_native_internet.htm`

`http://www.fosar-bludorf.com/archiv/biochip_eng.htm`

Nella figura 65 dell'inserto a colori si può notare come un giro completo di DNA è costituito da molecole grigie e blu quasi orizzontali (basi azotate) che rappresentano gli scalini, da molecole grigie e rosse (gruppi desossiribosio) legate agli scalini e da molecole grigie, rosse e giallo-verdi (gruppi fosfato) che legano tra loro i piani degli scalini.

Vista dall'alto, la struttura presenta apparentemente una specie di foro centrale (zona grigia e blu – fig. 66).

In quest'ultima zona permangono atomi d'idrogeno che sono in parte legati al mezzo scalino di sinistra e in parte al mezzo scalino di destra (formando le inte-

rations between the different base pairs). These bonds are quite strong and rigid and delimit a region of space characterized by the molecular orbitals of the so-called "hydrogen bridge bond". These hydrogen atoms, therefore, according to between one molecule and another, they build a long tube of orbitals of the same type superimposed, that is, endowed with the same energy (the same hardness).

This backbone of the DNA would be the zone in which the current flows vitality of the Soul and the vibration we are considering would not be, reductively, an exclusive property of the bonds brought into play - that is, a mere vibration in space - but something that interferes, in a much more profound way, with the Space-Time-Energy domain; in short, it would have to do with the rotation frequency of the axes of Space, Time and Energy which are proper to the Soul and the Body (See SuperSpin Theory).

We can then understand how only a precise sequence of steps can guarantee a vibration of the Soul in accordance (that is, tuned, or in phase) with that proper of DNA.

Hypnosis abductees all claim that Anima has to do with the dna, but they are not the only ones: even some scientists are beginning to say, timidly, the same thing:

THE GENOME AND THE SOUL (from an article by Pietro Greco)

The human race is becoming the modern, secular equivalent of the Anima? Is it in the constellation of genes that compose its DNA the "essence" of Man? To place these questions, or rather to advance this provocation, the stimulus, a few weeks in the magazine American Science, the Swiss Alex Mauron, a molecular biologist and bioethicist at the University of Nevra Medical School.

Timely questions, useful provocation. Why around the DNA, human and its recent full sequencing a new metaphysics is being born: "genomic metaphysics", for dir it in Mauron's words. A vision of the world that identifies in the DNA, naked and essential, the our human nature, the genuine "metaphysics", in fact, the nature of the founding element and comprehensive of the identity of an entire species and of each of its single individuals. In this vision, we are our DNA. And it is the DNA that gives us our "humanity". In short, for Mauron, the genome has become the modern version of the Soul. Even if it is a Soul secular and even immaterial.

LA REPUBBLICA

"The Soul is made up of neurons"

The latest theory of the father of DNA.

"Once upon a time it was demonstrated that consciousness arises from chemical reactions in the brain: there is nothing supernatural about it."

LONDON - The "Anima" is nothing more than a particular combination of neurons of the fleece. Putting an end to centuries of struggle between science and religion, Francis Crick, father of DNA, has published a controversial study in the British scientific journal "Nature Neuroscience". On the fiftieth anniversary of the discovery of DNA, which earned him

Crick, together with his colleague James Watson, the scientist, attacks every metaphysical hypothesis forming an organic one. "The scientific conviction - the father has said many times - that our minds, the behavior of our brains, can be entirely explained from the interaction of brain cells. Years of experimentation, of studies on with brain lesions, tests on animals and psychological research have allowed to get to the very essence of Anima. Some of the most notable elements the study and care of epileptic patients.

convincing that consciousness arises from biochemical reactions in the brain has the part of Christopher Koch, professor of neurological science at the Institute of Technology of California and co-instructor of the study.

the way in which different parts of the brain merge with each other the lack of consciousness, what believers call Soul. "For the first time in the study we have a consistent pattern for the neural correlates of awareness philosophical, psychological and neurological. In view of the foreseeable controversies. The Church ecs.t to ... time.

Rev. Michael Leiss, Professor of Science at the University of London, has minimized the discovery of Crick, who would have only discovered the neuronal components of consciousness. "And to say that a cathedral is a mass of stones and glass: the simplicism and does not make the idea." Professor Crick, who is 86 years old, in the past more times than once the whole humanity would have had to accept the concept that and the promise of life etc. does not exist, a bit like in the past one had to accept that Earth is round.

Yet even official science has understood that this problem needs to be addressed that, for an open investigator, could be proposed by that in regressive hypnosis.

The records of the abductees, in fact, seem to contain a lot of information proving both from the knowledge of alien minds (Little Grey), and from very long memories of the human components (especially of the Soul and the Spirit).

As an example, one of the abductees (education qualification: third year middle school) told me under hypnosis to ... the Soul to your soul and therefore to prevent it from dying any more a protein was needed which was called TrTs.

In fact, there are actually some proteins of the class TrTs (acronym for "Tran- Terminale" http://www.tiyo.cafoscate.edu/hbooks/genetics/biote-tzwtes/tt.html). These are molecules that, coincidentally, serve to bind certain other particles (cf. same link). Strange, huh?

The abductor, of which had stolen the Soul, drew the DNA as well as the ... The result is an image that could be considered classical except that the exception of the two normal propellers there was something else, so much it seemed that there were actually three propellers.

drawing also featured some balls at the edges of the outer propellers, perfect representations of water crystallization molecules around the DNA.

On the relevant broadcast of biology text usually draws these og... In addition to this, the abductee in question had no idea how the DNA must be done.

THE SOUL TRANSCENDS AND THE ALIEN TRAVELS
A RECIPE FOR EVERYONE

After reading the first part of this text, which explains what alien interference is and how one can relate to this phenomenon in the light of a new way of seeing the universe dictated by the SuperSpin theory, we must with pir) calmly describe in detail the alien interference itself and what methodology is necessary for the definitive elimination of the problem.

I have many ideas that I am working on for this last objective but, probably, given the complexity of the parameters involved, I will not be able to complete them. mine the work.

One of the most important intermediate goals I have set myself is the elimination of the problem in the abductees I have come into contact with: I owe them the my understanding of the phenomenon in its complexity), so I intend to return the favor.

It goes without saying that the ultimate goal is to enable all abductees *real and potential* of no longer being taken against their will by aliens, including in this group of exploiters also the military forces of our planet.

In order to build a defensive strategy rather than an offensive one (we will see better in followed the difference), you need to have a clear idea of the current situation.

The people I am addressing in writing this volume are not those who I normally meet; rather, they are all those who intuit or suspect of being victims of this problem, but have not yet had the courage to admit it to yourself.

The use of the techniques already described is not even remotely conceivable. six hundred thousand and more Italians; so we need to roll up our sleeves and provide A ALL a method that allows you to obtain results independently.

This would instantly solve a huge number of problems. Who thinks of this? be abducted, but does not have the courage to tell anyone, he could use a self-consistent *procedure that* would give him indications about his situation and, in At best, it would free him from part or all of the problem.

We will soon see that this result depends on awareness: the more aware one is of what is happening, the more one is able to eliminate the problem with the one's own strength alone. This may seem absurd, presumptuously absurd... but by following the training path that follows one will arrive at an interesting solution possibilities.

The first thing to do is to know the problem in its entirety. Since this The work is aimed in particular at abductees who are not yet aware

,l,' Irroprio state, ,I now need to quickly give them the means to understand ,"t is the *abduction* and how it works.

It is therefore a question of providing them with decisive notions, but how can we overcome the so- ,; lr.r of disbelief?

In reality, the problem does not arise: their unconscious knows perfectly well what rr r.;rcle the will decide.

For those who have not yet understood, the abductee has no memory, at the con- ., rrr t'subconscious, of his own abduction, *on the con*trary, his Unconscious has a ,,very precise explanation of what happens: he never sleeps, he never forgets anything and r,,,rl (ide lies. It is strongly linked to a type of reasoning typical of the lobe ,l; back of the brain and does not care much about the rationality of the left.

Irr in this context, when an abductee who does not know he is an abductee comes into contact ,,'rr the description of the incredible phenomenon of abductions, *he immediately* believes it per- ,lrt rrr that are real.

\on there are no useless explanations to give. The left lobe tends to say that, sicco-rr* lr.r CoSo is incredible, surely i is also impossible, so if the reader (who r (the rest of the case is also adduced) believes what is written in this work, i , ,'rnlretely crazy.

Irr reality) it turns out that the abductee is not crazy at all, that the things I write are r,.r \('r)ipre knew them and has always - continuously and wisely - hidden them from \('sso.

(.)this is the criterion with which the 'r.,rv and the ,vtrmit, test that are rtlt,/.7.,\no to bring to the light of the conscious \e *abductions buried* in the minds of the r,l,k rtti.

\()n waste time speaking for those who do not have the prerequisites for ,l,rrc and they persist in seeing only their own blinkers, but I want to emphasize ,lrr mental r-()cesses that led me to the conclusions I have reached ,'rrrrto, because I believe they can be of benefit to those who have a real problem ,lr solve.

\.rri an inner journey undertaken by thinking out loud.

II, ()GLOBAL OVERVIEW OF ALIEN INTERFERENCE

l'(r to make it clearer what alien interference is, I will use a diagram 1r llrrsso in three dimensions of the entire phenomenon.

the r'irua to show the sequence of alien actions on the terrestrial abductee, it is necessary i,' r() also represent the characters in the diagram.

(.)r cesti are represented by particular objects which facilitate their association with the , rrnrrli human components that characterize the life of the abductee and with those that l,rr.nro in play during the manifestation of the problems connected with the abductions.

(,rrn!t can be seen in the graph of figure 67 in the attachment, starting from the left- ';., at the bottom there is a transparent blue parallelepiped which represents the body the rtlclotto.

| .rr'cndo sliding your gaze upwards you discover three spheres of different colors, i , rirl)present: The Soul (red with a ,4 printed on it), the Mind (blue with an M) ,' Slrirno (green, with a.l).

These three entities are an integral part of the abductee, who completes his vital essence with the body.

Higher up, still on the left, there is an orange cone that represents the body of the alien (be it Five-fingered, Sauroid, Insectoid or Bilobate, also called Heart-Head).

We use the same nomenclature already used in the first part of this volume. On the right (fig. 67), starting from the bottom, you see a black ellipsoid on which the word LUX is printed: it is the representation of the Being of Light. Higher up you see a toroid containing the word *alien memory,* which represents the Alien Memories, whether active or passive. Also in this case the MAA (Active Alien Memory) or the MAP (Passive Alien Memory) will belong exclusively to the alien species already mentioned. Even higher up is depicted a transparent cylinder with the wording *Six Fingers,* which symbolizes the extradimensional parasite that sometimes presents itself with an artificial body (created by a machine) characterized by an ephebic humanoid structure, white hair, with variable geometry pupils and six fingers on the hands. To follow all these characters we must draw a picture of the abductee's life using this symbology.

The union table, which at first glance may seem difficult to understand, is actually made up of simple sub-tables characterised by black background screens and identified with the terms "life cycle", "regeneration" and "copying" and, finally, by a table with a red background marked with the term "super-soldiers" (fig. 68).

We will review this framework in detail at the end of the paragraph; now let's analyze Let's start from the starting point: the moment of the abductee's birth (fig. 69).

When this person comes to light, it is composed of a body to which are associated a mind, a Soul and a Spirit with their own consciences that, being superimposed on each other, are not aware of being the fruit of the sum of three different things. It is in this first phase that the parasitization by the LUX and the consequent hooking of the

Six Fingers occurs.

In particular, LUX parasitizes the subject even before it physically detaches from the maternal placenta.

The Six Fingers, as described above, will intervene only later, when it is convenient for him to use the resources of the abductee's Soul; "how much" later is not possible to know for the moment, but it is not particularly important. In any case, we are in the first days of life, or rather in the first hours of life, when the newborn child is already taken through a physical *abduction .*

Sometimes this type of interference occurs when the abductee is still in the mother's womb and is connected to the placenta (medical tests clearly demonstrate this; however, in the hands of unaware doctors, they are not correctly interpreted and we end up talking about mysteriously disappeared tumors, miracles, hysterical pregnancies, etc.).

It happens later that the subject is also programmed: the programming consists in the intrusion into the newborn's brain, in an area with denied access, of the so-called Active Alien Memories (AAM).

Each type of alien follows a different technique to complete the operation. For example, the Sauroid uses the optic nerve as a "transmission cable" to introduce data. In practice, the newborn, who has already been parasitized by the LUX and the Six Fingers, is taken, both the LUX and the Six Fingers are temporarily removed to avoid unnecessary interference, and is reprogrammed by introducing the Active Alien Memory.

In this case the subject, during the hypnotic reconstructions experienced as an adult, --, will perceive a series of electrical stimuli that take the form of images and colors.

The MAA is the sum of the mind and spirit of an alien, *but not of its body,* as can be seen from the upward extension of the graph reproduced in figure 70 of the insert.

Here is the sequence that is generally followed: to the abductee, bottom right, the soul component (the red ball) is temporarily removed.

The Soul takes part in a renewal cycle during which it enters the body of the alien, owner of the MAA, and regenerates it to ensure its physical survival.

The alien then undergoes dismemberment: the body ends up in the "refrigerator", so to speak - although in the most serious cases it may already be deceased - and the corresponding MAA is parked in the abductee's body until it can be placed in another place, in a new, newly born alien.

The Soul, therefore, will remain for a few seconds in the disassembled alien (top left), but then it will absolutely have to be reintroduced into the abductee's body, the only one in which it can reside permanently.

Let's follow the arrow that goes up and to the right and see what happens.

With this operation, which is repeated at least twice a year, the Soul regenerates the alien, who will thus not die in the Body, nor in the Spirit, nor in the Mind.

This regeneration cycle, then, regardless of the presence of MAA, is made for the benefit of all aliens in need.

In more explicit terms: **each abductee hosts only one MAA, but provides energy (through their Soul) to both the Sauroid and the Insectoid, to the Heart-Head and to the Five-Fingered Blonde. (Orange); also "stuffs" Furthermore, the LUX, and the Six Fingers (who do not need to carry out "joint and several" kidnappings)**

The LUX, in fact, parasitizes the abductee practically continuously; and the Six Fingers has excellent mental control of it while remaining comfortably closed in its own home, in its dimension, probably in front of the console of some communication device, for the abductee. As I have already said, the Six Fingers assumes an external appearance only when it dresses in an artificial body; in fact, exactly like the LUX and the MAA, it does not possess its own physicality. Normally, therefore, it limits itself to partially disconnecting the Soul from the abductee and taking it to its own dimension, where it takes its energy in complete calm using the appropriate equipment.

Once this "milking" process is complete, the Soul, which has not completely detached itself from the abductee's body even in this space-time span, is reconnected to its legitimate owner until the next opportunity for exploitation.

THE COPYING

As seen in figure 71 of the insert, while the Soul undergoes this treatment, the abductee's body contains the Spirit and Mind of the host which are momentarily free from the Lux and the Six Fingers, but also those belonging to the MAA which was forcefully introduced there.

The process of "copying" occurs, which involves the body and all its "contents" (except the Soul, which is temporarily absent and physically non-reproducible due to thermodynamic problems: you cannot copy something that never dies. The laws of thermodynamics prevent this in order to conserve the energy of the entire system).

Afterwards, the Soul returns to the original, while the copy - in the graph it is pale pink - serves a completely different purpose: as you can see from the diagram, it contains all the information of the MAA. If the abductee were to accidentally die and if the copy did not exist, the alien contents (mind and spirit) would be inevitably lost, thus their owner would be definitively "terminated".

Hence, the need to produce a copy of the abductee that also includes the MAA.

In the context of copying, we must also consider an operation of regeneration of the copy, during which the Soul is made to leave the original and enter for a few seconds into the duplicate in order to give it life. Duplicates, in fact, are unstable and tend to age rapidly, degenerating very easily (like Dolly, the first sheep cloned by Man in a disgusting experiment some time ago). For this reason, during the course of life, every now and then the abductee is copied *ex novo.*

Copying operations, like regeneration operations, are carried out in ap-positive rooms called "cylinder rooms" already described in detail above.

It should be noted that, every time a copy regeneration operation is performed, the so-called memory *backup* is also automatically performed.

This is a process during which the original and the copy compare their respective memories and integrate them to avoid future memory incompatibilities.

Often, when an abductee is held longer than the usual 45 minutes - either because the work the aliens have to do on him is long, or because space-time distortions are possible in the outgoing and/or return dislocations - the copy is left in place of the original.

Upon careful examination by friends and relatives, this one appears "different" and, if they knew the background *of the abduction,* it would also be recognizable as not perfect. Usually, however, no one thinks about *abductions* and therefore, within the family, we limit ourselves to saying that perhaps that day the subject was stranger than usual... except, later, to re-examine the events in light of the phenomena of alien interference.

It is then understandable why there are some abductees who do not remember even very important events in their lives or who, for short periods of the day, do not recognize, for example, their husband, their son or their closest relatives (in this case it is said that the copy has been *'backed up'* badly: if the junction of the flow of memories has been carried out in an approximate way, there can be enormous gaps in memory).

It also explains why certain scars come and go so easily, or why abductees who wear *piercings* sometimes no longer find them on them; or even why, of the same event, two different versions are remembered.

The copy, even if unaware of being such, must be able to correlate with the family environment without arousing suspicion; however, it seems that the memory copying operation, however good, is not perfect: sometimes the mnemonic fragments of the copy are inserted badly into the original and vice versa.

Just as, during the editing of a film, at the end of a scene you have to make a cut to insert a new one, in the same way, **in the memory of the original, you have to insert the fragment of experience of the copy.** However, since our mind - or rather, our brain - is like a write-only *hard disk ,* it can happen that the original finds itself with two fragments of memory that are incompatible with each other, or with implausible pieces of memory.

In fact, the aliens need to cut the memory of the original at a precise point to insert that of the copy, but if they make a mistake it's a mess and, even if they don't make a mistake, they are still forced to cause neurological damage, however small.

By carefully examining these memories in a hypnotic environment, therefore, one immediately discovers where the cuts were made hastily. **Sometimes,** then, **one finds oneself faced with subjects who have totally lost the reminiscence of entire years of life: people who do not remember having married, having done military service, or having attended a certain school.**

In this context, the copy and the original follow two different paths. Following the copying operation, the original returns to its place after the LUX and Six Finger parasites have been reintroduced. The MAA will never go away: only when a potential alien body has been prepared to receive it, will it be extracted from the abductee and integrated into the new container. In the abductee's memory, however, there will still remain a copy of the alien's memory, which we will identify with the name of **MAP, or Passive Alien Memory. The difference between the MAA and the MAP is that the latter contains only the mind, not the spirit of the alien, and is therefore incapable of expressing acts of its own will. In other words, the abductee will no longer be parasitized by a will that is foreign to him, but will always carry the memory of it** because, as I have repeatedly emphasized, the brain is like a write-only *hard disk .*

Let us continue to follow the **fate of the copies and the originals** (fig. 72): in the original, at the center of the diagram, the LUX is reintroduced and the connection with the Six Fingers becomes active again, which, unlike the LUX that acts on the points of contact between the Spirit and the Mind, produces its strong interferences directly on the Mind altering the behavior, character and decisions of the host. The original is thus ready to be reintroduced into society until the next *abduction,* hoping that he does not remember anything, and that he does not develop a sufficiently high consciousness to notice the problem, otherwise - as we will see later - the *abduction* operations would no longer work properly.

For the copy, life will not be so easy: its main task is to keep the *backup* of the MAA, in case the one contained in the original is lost. Normally, it remains in suspended animation until it is needed to replace the original for short periods. However, there are strong suspicions that it is used also used in a military environment in a program that has the purpose of create experimenting with a supersoldiers' society, the "grey" have to obey. to internal programming carried out by the military.

I clarify that, in this context, I will not discuss the relationship that exists between colluding soldiers and aliens: this topic still requires a lot of in-depth study, which can only be achieved by counting on my own unlikely conclusions. It should be noted, however, that in the above-mentioned additions, a circumstance that gives much "ri.t" I am special thought: it deals with all the reminiscences in which I find myself. subject finds himself fighting question in strange and very realistic military exercises. one in fact, del r,,rr, (Test of ,qur' \rt'i'r...i'i a" at' ,.iri;], presence of memories .these

And it seems that almost all abductees have these dreams/memories that repeat themselves with a certain frequency and are very similar to each other.

The weapons used are modern, .un*rionary, the uniforms are not conventional and sometimes not even modern. -n

Sometimes the abductee reports waking up as if from a situation of ,,pre-death,,, to go and fight or to flee, or to be forced to do so special exercises, with war courses or strange games of some kind in which, allu ana , l-urr;;"b*9 he is also rewarded. when kills someone of I do se-rr.rpre using pr.ti.olo.l arti ntaro seems to be endowed incredible strength and agility.

These simulations do not generate any stress or emotional distress, but only the idea that must be perform a deierminut^ ntion" u.tti.o a"ru quare you don't know it discover; we are faced with a sort of black brain programming where one does not know why he doesn't even know one acts: one is a person who acts in the same way 't

One feature of these stories made me very suspicious: it was the totality

$i::KH:::$..':t?,.:,ffiT:!:lilt; n1Tr;*1..1H.:[

lil"^1^;:11 cne r:rp." the. nerta *r.rp"r"'n, that ranto could not die or overwive it wasn't important.

The memory of the fatigue required to perform actions such as ra cor was very clear. you know, the leap, the escape, but the fear, to.ip'Irn,r'",,orurm nr. absent.

These "dreams" seem to belong to another person or - at least - not to the abductee. They to be would therefore be copies - decerebrate or, more likely_ bly, reprogramm'nate - to effect-' q"*r,i*i"chi of war. In other words, the military they would have an army of copies of ,,t;'' which, in case n,,' ,l'*ir'r ro to the aliens, would be employed, more. fo,no." dl Nr* worrd orrJer.we are facing an army of brainless zombies at the service of the most important Masonic lodges. In and large industrial families.

In essence, the mechanism that leads us to know these phenomena is the following: te: during the operations. of back ,p'trut" p;,tof these original,gri, fragments of collected of exercises remain n"u come to light (fig. 6g). memories and, in a historical context, -.nt"

After thinking about it, all of which I can now go back and take a look at comprehensive .lllo rh"'rtu proposed and make yourself totally become decidedly rt ii#l"'mind

SELF-INDUCED METHODOLOGY TO COUNTER AND RESOLVE
rL pROBLEM OF nlinnrpnnNzr-airtiil^"

or: spfp lr'oudo rvrr"fop or -*-n-dl*.iu -or*, DrRrrnlrry (SYMB AD)

At the beginning of my research, putting the methodologies into practice, I already stated that : f;Ti'la;:tl?':'1;' i*,'., ;f ;::,. :# ro der re, ii,i.,i' ii,ii a i.,, i ,,,... ".Jf

d*ili:,:,:,'#i'i"{d:Jx',T,"',;.: i[l'....j,:jr,'*;T*'ll'p# dJ" i jii;f:S ilH;fff,-i di.d.,. ;;,. per e,a iit;:,8:...']...:3?ffi :"J:n

jffi#""a.",i'"',i;,;;,iiit.,,,,ede a

In parallel u 0u.-r!.;..:di" ;;.#t'oo.rro.cirsr that I followed through n,t... collect information on the rvitaro a series of exercises d" t* rerefonate, plr stabilize these subjects had 0" improve i;,,,,,g,li",,regarding the surrender of a piri ,ll-f;rdi;;"d*;l;P'si some of their life conditions repressive or ctrpxi. u"Rt'tatamente

On the the basis of this vast experimentation is started to to obtain, at a distance, results of great importance, in other words, the ones I proposed "ru;j :Yt-t-tl:tl to any forecast; r"...,rl

.luanro I ever could .Ln" -,.'P",,ff :H"fir"l5j"..,T iiiii"ifi liilllfi ;ili::*.i

With the use of this technique, it is not rare and of the ,,relecamera noble", any operator, n"h" po.o ..::: would have been able to make the subject remember his own ,bd,;,.;o'p;r'for the.it a simple method to was not a great result, but it provided me with revive the ,object...,"nr, ^i"i :l ffff i.Hr".1..x",a, ...i'" i'i'' _'rrl' 'iiffii;.;iffig*r of " bd" ,,-,' ,,ll,.,*: r .i, "r,uiopis";l,0...,n," "daot;u.

l*Lt*;..l'3"'.T."p""'["'J""-iH;"J-:i#l'ffi::il1

Thus he could begin the process to make the abducted acquire awareness "tt" du of all the l;;the" r"i,..h'...:..1#,il"..,* 1th,fajbr'"l i" it * i.|

Only after the subject had learned the path of knowledge and dera conscience, that is, he had remembered t'i'e''' ouurrou,*had , heard,, his Aaima he sran given the tools to talk to j,,"fl;a"- that would free himself, some hope ,. ,oi of all, .rr*'. ai qrril;t;ffllteva In

any case, the quality of"ll"'r;r;i;:: 1#;:r amenre improved.

As I have already explained, I observed that when the abductee in hypnosis realized of being parasitized by an alien, he could be told with a post-hypnotic order that, once he returned home, his Soul would go into action and, if he had wanted, he could have eliminated the parasite.

On these occasions it always happened, albeit in different ways, that the abductee obtained a visualization of himself, his Soul and the object to be eliminated. This gave rise to the genesis of a psychodrama within which the various parties involved faced each other archetypically.

At the end of the experience, the Soul usually emitted a limb of will that could take on all the archetypal forms imaginable but, in fact, in the visualization produced the parasite went away. In some cases forever, in others;

After some time, he tried to return and, at this stage, the results were still very uncertain.

Yes, but there was one fixed point: the methodology of psychodrama worked. and the checks that were carried out in a deep hypnosis environment, following the abductee's request to verify the actual elimination of his parasite, demonstrated the apparent effectiveness of the method. On those occasions The Soul told what had happened regarding the elimination of the parasite and, gradually, the abductee acquired ever greater cognitive abilities about himself. Then, with the elimination of the last parasite, the memories became available of his abductions, which were probably previously blocked maneuvers overcast by the lux.

So there was something in this operation that worked really well. but, to increase the "reaction yield", it was necessary to study the mechanism to understand what caused the elimination of the parasite. I had at my disposal several cases - although not very many - that allowed me to search for a note conrune to all the viewing procedures implemented by subjects heterogeneous.

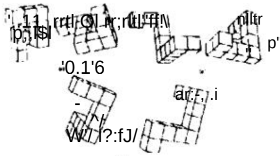
But what is a mental visualization? It is a completely virtual and personal vision of a reality that does not exist, but which is produced by means of particular procedures within certain areas of our brain.

Therefore the study had to start from the concept of mental image where, with this term, we mean not only a visual sensation, but also any cinereous or auditory impression reproduced within the brain.

Visual images have always been the most used and investigated in studies of this subject. sector. Kosslyn, for example, speaks of analogies in the use of mental images and visual perception. Vision is mainly used in two cases: to identify stationary objects, parts or characteristics of them (such as color or structure); or to follow a moving one, identify its trajectory or reach it appropriately.

Similarly, one of the functions of mental images normally used by the brain is to identify the properties of imagined objects. to enable the retrieval of information from memory. Typically this has happened when the information to be remembered is hidden, uncertain, or escapes the domain of consciousness. It could be a very subtle impression visual, or of a property never explicitly considered before,

ure still of a fact that cannot be easily deduced from another information stored in memory.



Mental images, moreover, are also used p".tt:cu,tt' (mentally) moving objects u"91.t1tr.-t-ta trajectory: for example when we think about how something appears after a transformation, but above all when we consider the spatial relations between objects. This, and the fact Ir mentally visualized things retain the same properties as real ones, would highlight the importance of the presence of mental images in the resolution the problems.

The irreversible tests on image transformation involved a phenomenon no singular which was defined as "rotation of the mental image".

In an experiment conducted in 1971 by Roger Shepard and Jackie Metzler, the pairs of geometric figures were presented to the subjects under examination, then they were asked the time to assess as quickly as possible whether, regardless of orientation, sero identical or not.

tachistoscopically measuring reaction times to visual stimuli, it was found the time needed to perform the task increased linearly with increase of the angular differences in orientation between the two objects, and that the The misunderstanding about their equality or diversity was the result of a rotation Help mentally. In short, the greater the rotation needed for recounting the two figures in the same way, the longer the execution time was. task error.

There remains little doubt about the intervention of mental images in a process these are the types. The most interesting thing, in my opinion, was another one: because mental objects are not real, it is possible that they can follow physical laws Ivcrse. Nevertheless, experiments such as the one described above suggest a inclination, by mental images, to imitate reality even under this aspect.

It seems therefore that the mechanisms of transformation of images specific to the ()stro encephalon are structured in such a way as to imitate perceptual processes, but ciò This can only happen if the human brain works like a computer.

"*Imagine a horse, with the tip of its tail or its legs pointing away from the ground, ttnia posteriori?*"

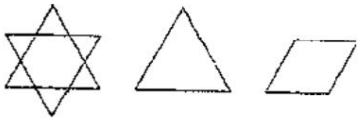
I know that to solve the problem you are visualizing a horse! With the visua- mental rotions d therefore really possible to solve modeling problems.

But how would the mechanism work? Kosslyn has proposed a concept in the mental images are similar to figures projected on a monitor and produced rrn a computer program that processes data stored in memory.

lo images could then be composed of the graphically pre-defined symbols on the computer monitor, which are obtained from information and data n)orized in non-figurative format.

The hypothesis underlying this metaphor is that mental images are prane spatial configurations generated in the active memory (RAM) to parti- a "matrix", that is, from more complex representations located in memory Irngo term (Rom). In fact, in the computer that displays an image on the screen, there is no concrete matrix contained: the boxes of the hypothetical matrix are represented by single addresses in the machine's memory and it is the calculator that identifies these elements in such a way that, at a functional level, it is as if they were distributed in a visual configuration.

The interpretative mechanisms ("the mind's eye") work on ("look at") these internal figures and classify them into semantic categories. For example, a particular spatial configuration could be identified as belonging to the category "Snoopy's ears". In other words, and here the discussion becomes only apparently complex, not only does it seem that the brain behaves like a graphic computer, but it also seems that it uses a particular software for the recognition of some basic figures starting from a sort of library, or database, in its possession.



For example, looking at this figure we might notice that our brain, seeing a six-pointed star drawn in this way, recognizes its construction based on models. simpler ones such as two superimposed equilateral triangles with opposite vertices.

Even if this is true, no one would see the rhombus on the far right as a "primordial" part of the composition.

Why?

Because the brain recognizes temples like the triangle, but not more complex figures.

There is something else to underline: the use of PET (Positron Emission Tomography) can highlight which areas of the brain are responsible for creating the so-called mental images.

Kosslyn used it to confirm his hypothesis that mental images are activation *patterns* (as he calls them), at least in some topographically mapped areas of the visual cortex.

Thanks to this particular technique, areas of the human brain - known as *topographically organized areas* - have been discovered that remain active during the formation of visual mental images even when the subjects have their eyes closed (fig. 76).

The first cortical area to receive input from the eyes is area V1, better known as the primary visual cortex, striate cortex, OC, or area 17. In 1986, Fox and his colleagues used PET to demonstrate its existence in humans.

PET is a nuclear medicine technique that allows us to precisely locate, inside the brain (or other organs of the body), a substance labeled with a radioisotope that emits positrons. To map the areas of the brain involved in any mental activity, researchers inject small amounts of radioactive water into the subject's vein. This quickly reaches the brain, where it concentrates in the areas where the cells are most active.

By comparing the images of the resting state with those of one in which the subjects are engaged in a task involving the mental function being investigated, it is possible to discover which areas of the brain are involved (fig. 77).

In one study, subjects were asked to visualize letters that were either small or large, so that the visual angle was either larger or smaller each time. During the formation of the images

According to the two different sizes, not only was the activation of visual areas ascertained with PET but, for each image (and size) requested, it was also possible to precisely identify both the position and the extension of the activated area. If the image was larger, so was the area.

But it didn't end there: some subjects - affected by lesions in the areas of the right or left lobes of the brain responsible for processing images - who could only decipher the vision coming from the right or left eye, were asked to produce mental images and it was discovered that they too had the same problem: only the right or left part was perceived, depending on which (opposite) side of the brain was damaged.

From these experiments the following conclusions could be drawn:

1. The brain has two types of memory: short-term and the longer-lasting long-term. The latter stores the memory of the object, while the short-term memory is responsible for simulating the movement of the object through the production of mental images.

2. The object is recognized on the basis of *"template"* forms found in its structure. These are original forms, basic forms; I would say symbolic-archetypal (in the image seen above it is the triangle, not the parallelepiped).

3. The human brain performs the functions of a real CAD *(Computer Assisted Design);* it is able to reconstruct static and moving images of objects actually seen and stored in the form of memories.

4. The part of the brain that is responsible for understanding vision is the same part that is responsible for constructing mental images.

There is another point on which it is worth thinking, because for our purposes it is of extreme importance. Theories on the formation of mental images are of two types: *computational* and *propositional.* This means: - that our brain sees and *computes* and in imagining reproduces; - or that it sees and does not compute, but *proposes* on its own initiative certain mental visual solutions.

Today, as has already been done by other authors, I can propose a third point of view: vision would be the result of the combination of these two processes. They should no longer be seen as antitheses, but rather as collaborative partnerships in identifying, visualizing, and moving mental images in 3D.

And perhaps the most important idea expressed in this work: there is a possibility that the human brain, independently from the *inputs,* is still based on archetypal forms starting for example - but not only - from the visual apparatus.

The observer fills his long-term memory with images and forms that are recognized by his interpretative program on the basis of fundamental archetypal rules.

Short-term memory then carries out spatial transformations and makes it possible to construct a three-dimensional image starting from a few pieces of data relating to the initial objects.

So the brain would behave propositionally *in* recognizing the different pieces that make up the mental image, and computationally *in* the development phase of the image itself.

But what kind of connection does all this have with the research we are interested in? This: if this is really the case, it is clear that the brain, in reconstructing the images of alien abductions (using the "anchors" method already discussed above) as if they had been seen from another angle, can reproduce the objects allowing us to see details that could not be perceived from the original angle: either because they are missing in that particular "shot" (while perhaps they are present in other sequences precluded from the subject's conscious memory), or because something blocks the visual memory. This block, however, is active only on one or a few "frames" and not on the rest of the sequence. It is as if the alien were preventing the flow of memories by blocking just one.

In this case, to overcome the impediment, it would be sufficient to remember not the fragment of memory immediately following the block itself, but any other one following it.

The method, in practice, works and demonstrates two truths:

1. The movable anchors allow you to reconstruct perfectly - both visually which (in a broad sense) sensorially - the whole *abduction story.*
2. Fixed anchors (the fixed camera placed in a different position from the "official" one in the reconstruction of events) provide only and exclusively real and credible data on the event.

The brain, in reconstructing mental images from a different angle, seems to make use not only of the algorithms necessary to produce the appropriate spatial modifications, but also of the data obtained from subsequent "frames" that are not present in the abductee's immediate memories, but in which it is sometimes possible to see the alien's face clearly, even though in the previous "frames" one might have glimpsed it in the shadows.

When reconstructing from another position, the brain uses all the data in its possession; it reads them into the long-term memory, which contains in matrix form all the available details of the scene associated with the archetypes that belong to them.

In clear and definitive terms:

The abductee has the possibility of accessing the experience of an abduction by reconstructing a memory that is only apparently fantastic, elaborated by means of mental images produced from another virtual position.

Let's take a simple example: I saw for a moment a cube that I apappeared in the following way (fig. 78).

Then I lost my memory of the subsequent events and, since the cube was rotating on itself, if I had had access to the memory after a moment I would have seen it as in figure 79.

I could then accurately reconstruct the hidden part of the cube by changing the position of my anchor (the camera) within a virtual mental space from which I could access all the available data by drawing them directly from the data matrix and not by going through the images actually experienced.

It involves reconstructing the memory of an experience using the same areas of the brain.

pre-recorded for visual recall and the same information catalogued in the long-term memory data matrix, placing everything in a memory *buffer* from which the computational part of the brain will process the new spatial positions.

So, this is how the image of the cube would appear to me if I were to see it from another perspective. between angles, for example from above (fig. 80).

The virtual mental reconstruction would also include the part of the hemisphere that I did not see in the original memory, but whose information I had nevertheless stored in my long-term memory *buffer* .

In the final exercises we will see how anyone can establish what really happened during *an abduction* simply by using the considerations set out in this work.

VISUALIZATION TECHNIQUES
ROUND TABLE PROJECT (PTR)

Building a visualization technique that produced virtual images, but also collected data from both long-term visual memory and real reality - that is, from the world of archetypes - could have been an idea to be exploited; in reality, as often happens, this was already an unconscious heritage of official science that called it "psychodrama".

In the psychodrama normally used, subjects psychologically in need of attention are made to recite some very specific parts generated in moments of fantastic creativity.

Each person, at a certain point in the performance, puts his or her own psyche inside his or her character and recognizes himself or herself there: it is an operation that therefore tends to make one's own unconscious known.

However, if the latter is recognized by the subconscious, the schizophrenic automatically transforms into a normal person and, very often, the psychiatrist does not want this to happen: he knows that, if the patient heals, he will lose his identity and power. In other words, the doctor of the mind often tends to recognize his own existence only through that of the patient: if the patient does not exist, the therapist also disappears; therefore, for him, healing him means "dying", or giving up the idea of being of any use.

The psychiatrist, in general, is very interested in his own mental health and often, considering himself unconsciously ill, has studied to save himself through the pathologies of others.

What is the potential of the mentally created image? Can it be used to solve real problems, such as *abductions?*

The creation of a mental image draws, as we have said, from the memory of *what is actually seen* and what is *actually stored,* but it is also possible that it refers to that of what *is archetypically always known.*

I underline once again that there exist: a part of the brain that follows the laws of the analogical (that is, of totally virtual reality) and another, commanded by the mind, that follows a purely propositional, that is, archetypal, discourse.

It must be said immediately that the mental image, during its creation, was generated by very specific parts of the brain and will; in other words, the contribution to the virtual mental image was given partly by the right lobe and partly by the left one.

In practice, the abductee is asked to imagine a scene (a psychodrama created virtually through mental images) in which he is made to play the part of a journalist who is about to organize a television round table inviting some characters to debate the topic of the day: *ME AND THE ALIENS.*

The characters are:

- His Soul.
- His Spirit.
- His Mind.
- Anyone who wants to participate.

Guests can also intervene by telephone, videophone or in any other way and the "journalist" is given absolute freedom to conduct both the interview and the hypothetical broadcast.

So the techniques of psychodrama are being adapted to those of visualization. virtual zation in order to obtain a virtual psychodrama.

But what is psychodrama, more precisely?

Psychodrama is a psychological approach that allows a person to express, through the performance on stage, the different dimensions of their life and to establish constructive connections between them. Psychodrama facilitates, thanks to the scenic representation, the establishment of a more harmonious intertwining between intrapsychic needs and the demands of reality, and leads to the rediscovery and valorization of one's own spontaneity and creativity. Dr. JL Moreno, a psychiatrist and pioneer in the field of group processes, discovered in the 1920s the importance and effectiveness for a person of the scenic representation of what they live, have lived, would like to live, would have liked to live...

This staging allows to start, in a protected and reassuring context, a perceptible, active and constructive dialogue between the different aspects of one's life. The person thus reaches a higher level of self-awareness and trust, and can access more spontaneous and creative ways of relating to oneself and others. Psychodrama is therefore a method of personal development based essentially on the 'putting into action' of the contents of the internal world. In psychodrama the person 'plays', concretizing his mental representations on the stage. In a psychodrama the person engaged in the search for himself (protagonist) finds the support of:

- the psychodramatist, the qualified professional who facilitates the process; - a group of people who create the right environment for the staging of the required roles you are from the representation;
- the space of action (stage), in which the staging develops; - the staging, which is stimulated by the psychodramatist.

On stage the protagonist is actively engaged in knowing himself and developing his own resources: listen to the different parts of one's internal and relational world, one's doubts

bi, your questions, your talents, your blocks, your desires, your needs...

In doing so, he starts an internal dialogue that leads him to grasp possible solutions to his intrapsychic conflicts and/or his relationship with the outside world. In this process, he finds stimuli and confirmation in the participation and support of both the psychodramatist and the group. With psychodrama, the person is put in a position to (re)experience situations, rather than recount them. The person can talk to the different parts of himself, talk to the different people in his life (now internalized), rather than talk about them.

This approach aimed at improving interpersonal relationships allows, thanks to the use of different techniques specific to the action methodology (role reversal, double, mirror, soliloquy, sociometry...), the unblocking of crystallized and repetitive internal situations, the solution of problems and crisis situations, the search and discovery of alternative options that respect oneself and others... With this method the person can, thanks to the development of an active dialogue, take the path of a change that leads to autonomy and creative spontaneity. Psychodrama sessions (the average duration is two hours) can be aimed at personal growth (when participation in psychodramatic work is essentially oriented towards self-knowledge and the harmonization of the person's internal needs with the demands of reality) or at professional training (when participation in psychodramatic work is primarily oriented towards acquiring greater competence in professionally managing interpersonal relationships) (http://www.psi-

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codrama .it/ sito/ informazione/ definizione/ DefPsic.asp).

In the reality that interests us, what happens? The subject usually relaxes, gets comfortable and, with his eyes closed, begins to imagine the scene. His brain immediately searches in the long-term memory and, if it finds data related to the requests made, it expresses them through three-dimensional images and symbolic behaviors (analogical-computational mind and propositional-archetypal mind).

What is seen and relived is not a purely fantastic fact, but a re-citation of reality. This is observed simultaneously through the "eyes" of the right and left lobes; thus the memories of real experience are bypassed and the long-term memories are drawn directly from it.

An exceptional event ensues: the subjects, faced with certain mental situations, discover that they are being abducted and notice that, at the round table, unpredictable characters come to sit down, such as large grasshoppers, enormous bipedal beings with snake tails, beings dressed in blue accompanied by females of the same species, luminous beings and others who perhaps cannot be present (belonging to other dimensions) and limit themselves to connecting via telephone.

The psychodrama thus becomes a showcase of alien interference and repeats in detail and as a sign all the data easily verifiable through hypnosis sessions.

What happens? Simply this: the subject collects data from the memories of his unconscious and pours them - little filtered by the subconscious - into the areas of the brain that we were talking about earlier, which proceed to reconstruct them according to the same mechanism that they use to assemble everyday images.

Together with the images (visual anchors), then, the memories are also reconstructed and recalled. feelings, kinaesthetic perceptions and everything else.

People who have never heard of aliens or six-fingered beings are able to visualize them perfectly - sitting at the round table - and interact with them during the unfolding of the psychodrama.

In other words, the brain's ability to process three-dimensional data in space and time produces scenes that are realistic, in which the characters actually wear their clothes and, in the end, can be recognized by the abductee's unconscious.

It is interesting how the information is drawn directly from the consciousness (which, let us remember, is distributed in Mind, Spirit and Soul and 'contains' the experiences preceding the current life of the abductee), as well as from the cerebral memories (which instead refer to the current existence). Thus the subject finds himself faced with knowledge that he does not know he possesses, but which is nevertheless his because it belongs to his Soul.

Let us review a process of fundamental importance: the Soul speaks through archetypes, which are then interpreted by the mind and transformed into phonemes; therefore the Soul sees itself and the other characters of the mental psychodrama as the Mind has created them. The unconscious perceives things not as they are, but as it believes them to be, and it is precisely it that establishes the "how" and transforms the original archetypes into images and phonemes.

In the process of translation into phonemes, subjected by force to the rules of the word, the only interferences that can occur come from the vocabulary of the abductee. Everyone has their own, formed on the basis of personal knowledge of the language and individual experiences, so perhaps some identify a certain alien as "Sauro", while others define it as "Biscio", that is, "Serpent" in the most derogatory sense of the term.

During the evocation of mental psychodrama, what happens is completely unpredictable.

On some occasions the Soul gets up from the chair and strikes the "Biscio", on others the Being of Light tries to convince it that everything is under control and that it is convenient for it. to be parasitized. In short, everyone expresses their true identity.

At the end of the game, the abductees, unaware of what their unconscious has elaborated, ask for explanations about what they have seen and experienced: when they get them, everything becomes definitively clear to them.

To believe that this psychodrama is completely invented, in my opinion, would be a mistake: the unconscious has assigned the parts and they are played to perfection, while nothing in the visualization can be considered imaginary. The room used for the round table will be the three-dimensional reconstruction of one already seen elsewhere; as will happen to the characters who, in appearance and character, will be reproduced based on what the unconscious has perceived archetypically when it has had to deal with them.

Those who have had experiences for which they have data in their long-term memory will tend to use these instead of the images laboriously invented by their imagination.

False abductees are easily identifiable: their unconscious provides information inconsistent (not repeatable) cases with the *abduction phenomenon;* while mentally unstable people are not taken into consideration because they have already been previously discarded thanks to the TAV and the graphological test.

I can say that I can use this methodology with considerable confidence: I now know all the aspects of the *abduction* phenomenon that can be useful to us... and now you know many of these too.

These tests are not used to acquire additional information on alien interference, but exclusively to make the abductee aware of his own state.

After having performed the TR (Round Table) test on yourself and having understood what types of parasites you are dealing with - let's assume they are an MAA, a LUX and a Six Fingers - you can use the visualization technique to take the final step: their elimination. Let's see how and why it is possible to obtain excellent results.

It all started with a case reported in this text, in which a simple self-guided meditation was able to eliminate a Six Finger. How could the simple visualization of an act of will transform into pure intention?

If our being is composed of four fundamental parts (Soul, Body, Mind and Spirit); and if the coordinated axes according to which these parts manifest themselves are also four (i.e. Consciousness, Space, Time and Energy); and if only the first of these axes is real, while the other three are virtual (i.e. modifiable by the first), it is up to Consciousness to emit the act of will that, in the form of an archetype, will produce a variation in the expression of the other three axes. The act of will, in short, produces an archetype that is like a mathematical operator capable of acting on virtuality and modifying it.

For example: 3 + 2 = 5. The virtualities of three and two have been modified by the plus sign (the operator, the archetype), which has transformed them into another expressed by the number five.

It seems that various techniques, among which I can mention Transcendental Meditation (TM), are able to implement processes of transformation of virtuality as is widely documented in the literature available at the end of this work.

What is **MT ?**

There are different types of meditation (Canter PH., *The therapeutic effects of meditation,* BMJ, 2003, 326: 1049-1050):

1. Sahaja meditation *(passive observation of thoughts) appeared to improve some symptoms in patients with difficult asthma; however, the benefits disappeared after two months. Similarly, in epileptic patients it showed a reduction in stress and seizure frequency, but comparisons between the meditation and control groups were poor, and there were significant differences in anxiety levels and seizure frequency between the two groups at baseline screening.*

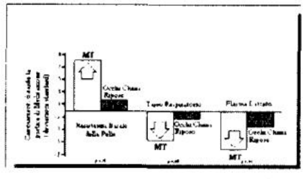
2. The Benson method of relaxation *(a non-mystical form of transcendental meditation), added to a risk reduction program in elderly men with hypercholesterolemia, did not alter plasma lipids, weight, or blood pressure.*
arterial.

3. A trial of transcendental meditation *(a popular practice in which a mantra is repeated), with adequate baseline screening, showed that within three months the systolic and diastolic blood pressure of subjects who had dedicated themselves to the meditative practice was reduced.*

4. Another study, aimed at measuring exercise tolerance in men with coronary artery disease, was not randomized and recruited only favourably predisposed subjects and, in any case, the differences at baseline between the two groups exceeded definitely those of the reported effects.

5. Similarly, the effects observed in other studies on the thinning of the intima of the carotid artery (a measure of arteriosclerosis) are ambigui, why transcendental meditation was combined with diet, exercise and supplements natural.

6. In addition, there was the transcendental meditation par excellence of the Indian master Maharishi, from which extremely important medical-physiological data could be obtained. interesting (in the first image below: Deep Physiological Indications Rest Through Transcendental Meditation. American Psychologist 42 – 1987. Science 167 - 1910. American Journal of Physiology 221 - 1971) (in the second: Increased Tranquil Vigilance Through Transcendental Meditation. Science 167 - 1970. Scientific American 226 - 1972. American Journal of Physiology 221 – 1971. Electroencephalography and Clinical Neurophysiol ogy 35 - 1973).



Tutto ciò would have unequivocally demonstrated which, through a particular state of alteration mental called "transcendental meditation", some biophysical parameters of the human body were modified with beneficial effects on certain pathologies (see also the detailed bibliography, reported especially for those who believe that we are talking about nonsense, like the CICAP, which mocks certain Mediterranean practices without even having taken (as is his custom, he has a large scientific bibliographies).

Aumento onde (EEG) Alfa nella Corteccia Frontale
Mappe del Cervello
della testa
Durante
Durante la Meditazione Trascendentale

In 1969, soon after "transcendental meditation" had sparked the American fantasy, AC BHAK-TIVEDANTA SWAMI PRABHUPA (fig. 8), Founder cary of the International Society for the Krishna Consciousness, gave a lecture at North Western University of Boston where, among other things, he expressed himself as follows:

Before practicing transcendental meditation you must reach the transcendental plane. such, which is called brahma-bhutah.

You may have heard this word, Brahman. Transcendentalists think, Aham brahma-smi - I am not the body - I am not the mind - I am not intelligence - I am a Soul spiritual". This is the transcendental plane.

We are talking about transcendental meditation. So, transcending the concept of life based on the body, transcending the mental and intellectual, you will arrive at the true plane spiritual, which is called the stage of brahma-bhutah.

You cannot simply utter words like: "now I have realized Brahman". Esi- symptoms are missing. everything has symptoms. How can you tell if someone has made Brahman, the transcendental? And I will explain in the Bhagavad-gita (18.5.1): brahma-bhutah pra-sannatma. The symptom of one who is situated on the transcendental platform is the stage of brahman-bhutah, 6 which is always joyful. It is never sad. And what does joyful mean? This is also explained: na socati na kanksati. One who reaches the transcendental platform does not lament. mai and never aspires to anything.

At the material level we have two symptoms: aspirations and lamentation. We aspire to obtain the things we do not possess and we lament for those we have lost. These are surroundings of a person situated in the body-based conception of life.

The words of this yogi are quite clear and coincide with the conception of the human being that I myself have developed, avoiding - by my nature - follow religious sects of any kind, but working on regressive hypnosis and taking information directly from the Souls of the abductees. Thus, on being human, I find myself having the same conception as an Indian yogi. Really strange, I would say!

In fact, what many abductors achieved in hypnosis was precisely the plan transcendental: they began to speak with their own Soul and, therefore, to take act of his existence.

When this happened, the body also reacted in some way by modifying one's neurophysiological response to the environment.

It was therefore a question of finding a key to understanding these complex phenomena and use them for my purposes.

It must also be said that Yogi Maharishi, who among other things also holds a degree in quantum physics, argues that the relationship between the will to change reality (the goal of the participants in transcendental meditation) and the modification of the the actual result itself (the actual result), are proportional to the square of the number of participants.

According to statisticians who have carried out some tests on the subject, this fact is explained by the presence of a probabilistic factor. In fact, it would be the square of the mathematical function to express the probability that a phenomenon happen and be related to the Maharishi effect.

This means only one thing to me: transcendental meditation - cioè one of the states that allow you to correlate with your Soul - you can alter the (virtual) reality being now established that the Soul has a very high Consciousness strong in which the will to be resides, and emits the archetypes that modify the virtual universe.

This alteration of reality, understood as a smothering of wills, can be used to eliminate alien parasites from the abductees' bodies!

The simple round table visualization (TV) game generates an image mental system that collects data from both the analog brain (the left lobe) and the propositional (the right lobe). We have virtuality and reality together.

The interrogation of the right lobe then produces the activation of the unconscious and causes the degeneration (separation) of the Soul. We are facing the part of ourselves which is capable of modifying the virtual universe through the act of will. In fact The Soul, thus solicited, can choose to evoke an archetype that has the power to modify virtual reality by producing, in the most desirable case, the elimination of the alien parasite.

Corollary: to obtain a result it is not enough to simply think; it is necessary to "live" one's thoughts as real (just like in psychodrama) in order to interact and come into harmony with the Soul.

However - and this is a truly interesting novelty - when, as in this case, one is in the presence of both virtual and real elements that are compatible with each other, it is possible to activate the act of will both starting from reality (the Consciousness) and from virtuality.

How? As we have already seen, through the visualization of mental images.

Let's get back to the point: mental images are formed in the same part of the brain that handles real images and therefore, from the human conscience's point of view, they are indistinguishable.

We have nothing else to do but produce them. Like the others, they generate symbols which in turn will create archetypes, and they have a peculiarity: they are the fruit of Awareness (and in turn they produce them as only an infinitesimal part of the real ones can do).

The Soul speaks through archetypes, these images generate archetypes: here are the that finally found a contact lost perhaps millions of years ago.

To obtain results far less effective than this, in the past I had first used deep hypnosis, then NLP; now you can simply visualize - in the appropriate way - a conversation with the Soul and you will simply be able to talk to it.

So let's show her the alien parasites during the viewing process of the round table described above. If he wants, he will eliminate them immediately.

The interesting thing is that it actually works!

Sometimes, during these visualizations, the symbolic image that personifies the Soul, very simply stands up and points a finger at the parasite. Whoever it is, it disappears like snow in the sun.

It then happens that the abductee - after having performed this type of visualization which is nothing other than a type of transcendental meditation, or a way to create archetypes - finally perceives himself free from the parasite. The physical *abductions* continue, but with time they seem to rapidly decrease in frequency and then vanish with the elimination of all the unwanted presences.

As I argued previously, the Soul - which has now become aware of the problem - no longer allows the aliens to detach it from the body. It is therefore no longer possible to regenerate the copies of the abductees and the Six Fingers is eliminated.

With this method it also appears to be quite simple to eliminate the LUX and quaany type of MAA.

The arguments introduced so far present interesting connections and analogies with those of Maharishi and, if you look closely, they are also in agreement with quantum physics, a principle of which states: *it is not possible to predict that the phenomenon will happen, but that it will have a certain probability of happening.*

There is therefore no certainty that things will go mechanistically in a certain way; instead a certain oscillation around a "probable" datum is foreseen: thus the existence of a certain free will is also safeguarded, which would be related to the subject's ability to modify the state of the virtual reality that surrounds him.

This alteration could arise from the act of will that only the axis of Consciousness can emit and the Soul would be the author as it is capable of expressing a high quantity of Consciousness.

In the color insert I report an illustration (fig. 84) that shows space-time in three different moments, plus an observer and an observable that correlate on this virtual plane.

Space-time is a sea with more or less high waves and the Soul is like a swimmer who, the more he moves the waters, the more he produces motions that alter the position of the events floating in it.

Thus, depending on our will to interact with space-time, we can create a wave of "will" that will jolt the event we intend.

perturb, which therefore will not remain still - that is, statically determined - but will oscillate back and forth, up and down: it will no longer be immobile in one point, but will be found inside a spherical locus of points. The size of this sphere (its volume) represents the probability of finding that particular event there.

It is therefore clear how the Soul is able to emit a wave *of will* strong enough to sweep the event away from the space-time plane, profoundly altering the events related to it.

In essence, it is possible to eliminate the alien with an act of will.

In the graph in figure 84 attached - in which the energy axis is not drawn for simplicity - the red ball represents the observer with his Soul moving in space-time in a quantized way (i.e. "in jumps", not in a continuous manner).

At each reading, the green ball is perceived as if it were of a different size; in fact, it contains the probability that an event will happen. In this example, it increases in volume, showing that the uncertainty about the probability that the event related to it will happen increases over time.

The literature reported in the bibliography demonstrates irrefutably that transcendental meditation modifies the parameters relating to the Space-Time-Energy sphere; that is, that of virtual reality.

There is also talk of the healing of people who have meditated on their illness by visualizing its disintegration day after day: a classic example of transcendental meditation that influences what current science does not.

can modify.

Many of the miraculous events - or those believed to be so - are nothing other than the consequence of strong alterations that the "wave of will" - perhaps activated unconsciously during religious meditations - would produce within the sphere of probability specific to certain future events.

The mass effect would be fundamental: these healings would be achieved more easily with the help of many people gathered in "prayer", as happens during certain meetings of religious fanatics.

Silvano Fuso, from CICAP, expresses himself in this way:

Science currently does not have an adequate explanation for spontaneous remissions (of incurable tumors, *Editor's note)* , but this does not mean that it will find one in the future either. Indeed, spontaneous remissions represent a great challenge that could lead science to significant progress. If we understood the causes that lead, for example, a tumor to regress spontaneously, we would probably also be able to find an adequate therapy. Those who limit themselves to shouting miracles certainly make little contribution to the well-being of the community. The most plausible hypotheses that medical science formulates regarding spontaneous remissions are linked to the functioning of the immune system. Despite the great progress made in this field, the mechanisms that determine our immune defenses are still largely unknown. In particular, the relationships between the immune system and psycho-emotional conditions are largely shrouded in mystery (Sternberg E. and Gold P, *The body, the mind and the disease, Drugs: from nature to biotechnology,* Le Scienze Quaderni, Milan, 1998, n. 102).

That such relationships are a reality has now been demonstrated beyond any doubt.

Even in physics, things are starting to add up in this sense: in 1982 a research team from the University of Paris, led by physicist Alain Aspect, conducted what could turn out to be the most important experiment of the twentieth century.

Aspect and his team have in fact discovered that some subatomic particles, such as electrons, under certain conditions are capable of instantaneously communicating with each other regardless of the distance that separates them, whether it is 10 meters or 10 billion kilometers. It is as if each individual particle knows exactly what all the others are doing.

This phenomenon can be explained in only two ways: either Einstein's theory - which excludes the possibility of communication faster than light - is incorrect, or the subatomic particles are connected non-locally.

Since most physicists deny the possibility of phenomena that exceed the speed of light, the most widely accepted hypothesis is that Aspect's experiment demonstrated that the bond between subatomic particles is indeed non-local.

But what would this mean?

Simple:

the Universe is an immense hologram.

David Bohm, the recently deceased University of London physicist, argued that Aspect's findings implied that objective reality does not exist.

Despite its apparent solidity, the Universe is actually a phantom, a gigantic and splendidly detailed hologram.

Holograms: The parts and the whole in one image. Different levels of awareness, different realities.

Bohm became convinced that the reason why subatomic particles remain in contact regardless of the distance that separates them, lies in the fact that this separation is an illusion.

He argued that, at some very deep level of reality, such particles do not they are individual entities, but extensions of the same fundamental "organism".

In a holographic Universe, even time and space would no longer be fundamental principles.

Since concepts like locality are shattered in a Universe where nothing is truly separate from anything else, even time and three-dimensional space should be interpreted as simple projections of a more complex system.

At the deepest level, reality would be nothing more than a sort of superhologram in which the past, present and future coexist simultaneously; this implies that, having the appropriate tools, one day we could push ourselves into that level; but with the use of regressive hypnosis techniques we are already doing it!

Dr. Pribram believes that memories are not stored in individual or small groups of neurons, but in patterns of nerve impulses that crisscross the entire brain in exactly the same way that patterns of laser beams crisscross the entire area of the piece of film that contains the holographic image. Thus the brain itself would function as a hologram, and Pribram's theory would also explain how this organ manages to contain enormous quantities of memories in such a limited space. It has been calculated that the human brain has the capacity to store, over the course of a lifetime, about 10 billion bits of information, a strong analogy to the

discovery that holograms also have astonishing storage capacities. In fact, by simply changing the angle at which two laser beams strike a photographic film, one can accumulate billions of pieces of information in a single cubic centimeter of space, but also - in this case - correlate ideas and decode frequencies of all kinds. Even our astonishing ability to quickly retrieve any piece of information from the enormous warehouse of our brain is more easily explained if we assume that it works according to holographic principles: it is not necessary to rummage through a kind of gigantic cerebral alphabetic archive, because each piece of information always seems to be instantly correlated to all the others: another peculiarity typical of holograms.

What we now consider miraculous healings could therefore be due to a change in the state of consciousness capable of causing changes in the body hologram.

Similarly, it may be that some controversial alternative healing techniques—such as *visualization*— are so effective because in the holographic realm of thought, images are ultimately as real as *reality:* the physical world is a blank canvas waiting to be painted.

Even visions and other experiences of non-ordinary reality can be easily mind explained if we accept the hypothesis of a holographic Universe.

In his book *Gifts of Unknown Things,* biologist Lyall Watson describes an encounter with an Indonesian shaman who, by performing a ritual dance, was able to instantly vanish an entire grove of trees. Watson reports that, as he and another astonished observer continued to watch, the woman made it quickly appear and disappear several times *(http:// www.aamter-ranuova.it)*

This multitude of examples prompted me to wonder whether, using Soul-Consciousness - as I had previously defined it - one could alter virtual reality and eliminate alien interference.

We have already seen how some post-hypnotic orders or some "mental visualizations" can succeed in removing the parasites LUX, Six Fingers and MAA. But does it really work for everyone?

Actually, no. The people who were most successful in this regard were those who were used to to meditation and equipped with above-average levels of awareness.

It was then quite difficult to establish why, in the other cases, it didn't work.

From the data available it was clear that not all souls were equally aware of the alien presence. The Soul, in fact, is only one, but it manifests itself through multiple single pseudo-units linked to the life of certain living beings. These units have not had the opportunity - remaining, in this dimension, in a state of isolation - to read the data available to the others. Therefore the one that has "read" more is more aware than the one that has done so less.

The chapter on Neuro-Linguistic Programming of the Soul is introduced precisely in this context. We must ensure that the Soul can read the points of space-time containing the information that tells us that, if things remain as they are, it is likely that it will succumb to alien desires. If we do not do this, we will never be able to expect it to follow our instructions.

Before practicing the right mental visualization that will produce the effect of eliminating the aliens, however, it is necessary to make the Soul aware of the particularity of its state within this dimension. Some already know it: those who cannot be parasitized by the aliens.

Others, guests of subjects currently parasitized, immediately understand what it is and can therefore draw on the act of will that will free them. Others still do not possess the requirements to fully understand and therefore need to be re-programmed: this is the most difficult aspect of the work, which until now has been implemented through deep hypnosis.

At this stage, the will of the Soul is fundamental, which is proportional to the quality of its Awareness. The more aware a Soul is, the easier it will be to free itself from the parasites; the less aware it is, the more the abductee will be confused by the internal voices of the intruders, which will cloud it by putting into action the mechanisms already described.

The abductee must therefore first work on himself to: - acquire the ability to communicate with his own soul essence; - understand what is happening; - inform the Soul, which will decide whether to eliminate the aliens or keep them.

The Soul that reaches the necessary awareness eliminates the aliens without any problem; if it does not reach this point, a serious dichotomy arises within the personality of the abductee and the subject begins to claim that he wants to eliminate the parasite without being fully convinced of it.

For these last people nothing can be done except waiting for the time, Consciousness reaches the "critical point".

These are the limits of the method I am expounding; they delimit the boundaries of its activity and functionality.

If it doesn't work, now you know why!

Based on these indications, I have developed a *self-consistent* visualization that is able to achieve several goals.

The first is to allow the abductee to speak with the parts that compose him (Soul, Spirit and Mind) by building a dialogue that brings them closer, makes them recognize each other (awareness) and modifies them so that they can penetrate each other more easily.

The second objective is to make him aware of the quality and quantity of alien interference he has suffered throughout his life, giving him the possibility of identifying the different characters who have participated in it.

Based on the data acquired during the visualization, the abductee's Soul is now in able to decide if and when to eliminate alien parasites (MAA, LUX, Six Fingers).

The more experienced get straight to the point, while others may be temporarily content with achieving only the first result, which in any case represents a decidedly positive step and an improvement in their condition.

PRACTICE OF USE OF THE SIMBAD METHOD: INSTRUCTIONS FOR USE

Before proceeding with the actual exercise, it may be useful to practice visualizing a moving image accompanied by sounds. For this reason, I have thought of a preliminary exercise that can test the experimenter's abilities: you are asked to imagine a colored cube in rapid and complex movement, pairing it with a background sound (music, for example, although any other option will do).

Once you have become good at this practice, you can perform the following exercise which represents the heart of the SIMBAD method:

Make yourself comfortable and relaxed with your eyes closed in a place where no one can disturb you and imagine that you are the moderator of a television round table. Visualize the studio and the table around which the guests you have invited will take their places.

The theme of the round table will be: *You and the aliens.*

You will invite your Soul, your Mind and your Spirit - and as many and which aliens as you want - to sit around the table and discuss the issue with you. External connections will also be available, both by videoconference and by telephone, for those who do not want or cannot be present.

Guests will enter through the door as you call them by name (or with an acronym, if you don't know it) and you will have them sit wherever they prefer.

Imagine the room, the microphones, the chairs. Spend time looking at the layout and type of lights in the television studio.

Once everyone is seated, take a quick look at their appearance: observe how they are built, how they are dressed, how they regard each other and how they behave with you. Feel free to waste time in this first phase, while you wait for them to give you the line for the broadcast you are about to make.

Observe carefully the behavior of each individual participant.

There may be empty chairs or additional seats may be needed. Observe the arrangement of the guests around the table and mentally note the position of each one, because later you will have to draw a schematic drawing reproducing the position of all the participants accompanied by the relative description.

Once everyone is present and has given you the line, the *show will begin.*

Address each person immediately and ask them to introduce themselves quickly. Always start with your Soul; then do as you please, but remember that the Soul must always start each round of interventions. Remember that you are the moderator and that everyone must listen to you: if you cut short a discussion, your decision must be respected.

After the introduction phase, start with the questions: you can ask as many as you want, but always remember that the Soul must always start the round of answers first.

The first questions to ask her are mandatory:

Do you know the guests who are in this round table?

Do you know who they are and what they want?

The discussion starts from here and could continue for several episodes. (so as not to tire you out too much).

After these first questions, ask the different characters what they think about the alien problem and, to the individual aliens - if there are any - what interests and reasons push them to be here. Ask if anyone helps them, if they are friends or enemies among them, when they will finish their work, etc.: the debate has the task of establishing why the aliens are here and what relationship they have with your Soul, your Mind and your Spirit.

You can help yourself with videos. Lower a large screen from above and project the sequences that are needed. For example, if the Soul disagrees with some of the invited characters, show the videos containing the "really happened", comment on them in front of all the guests and have them comment on them too. The sequences of your experiences have been recorded by the brain: now they can appear on the large screen according to the optimal framing. Do not be afraid to invent the facts: your mind has recorded all your experiences and knows well which images to show to the guests of the round table.

At the end of the broadcast, ask if the Soul agrees with what has been stated and if it likes the presence of the aliens. If by chance it is not so, invite it to remedy the situation, for example by eliminating the problem. If it agrees to do so, ask it to do so immediately, live. If it still accepts, visualize the scene of the Soul at work, *without haste;* otherwise, make sure it welcomes

the idea of eliminating the problem anyway when he deems it appropriate.

If he decides to solve the alien problem immediately, visualize what happens and observe carefully how he appears to you as he carries out his "will to do so". You will then describe the scene in a short story.

During the whole round table, take into account your emotions and give them free rein.

Look closely at all the characters' faces as if you were trying to frame them with a camera while they interact with you.

As in all round tables, it is important that at the end the guests are greeted; then the meeting will be adjourned to a second episode, in which the same (or different) people will intervene and take stock of the situation again.

Once the experience is over, draw a picture of it and write a short report.

I count.

I remind you that this exercise was designed exclusively for true abductees: non-abductees can still perform it to confirm their non-involvement in the phenomenon.

This visualization method is also self-evaluating.

ATTENTION! *Before you start asking questions, turn on a virtual alarm device that will sound if and when you are about to fall asleep during the transmission. If your Soul is present, you will entrust it with the task of sounding it if something external to you tries to make you sleep or distract you in any way.*

FURTHER CLARIFICATIONS

Achieving the elimination of parasites means progressively eliminating both physical alien interference and Six Fingers incursions from its dimension.

Once eliminated, the LUX can no longer repair the abductee: the abductee's Soul never sleeps, it always watches carefully over its container and is not caught by momentary distractions.

Physical abductions begin to diminish because the aliens realize that the requirements for making copies, detaching the Soul and regenerating the parasites no longer exist. The abductee's Soul and body, in fact, no longer respond to alien stimuli - of any kind .

In women, the last *abductions* are limited to the implantation of an egg and the extraction of a fetus a few months later, but the phenomenon must necessarily cease, because their body is no longer suited to supporting such procedures (the fetus no longer reaches sufficient maturity).

Some strong military interferences still need to be eliminated, which are increasing at this stage due to the interests that these people have in the MAP (Passive Alien Memories) that remain as copies in the minds of the abductees.

I think that, at the moment, the only conceivable way to try to eliminate this type of interference would be civil war, but since I don't believe that it is a plausible short-term solution, all that remains is to rely on the Soul's will to find a method to make the abductee shielded and insensitive to military technologies: in fact, it cannot be hoped that it will strike down these "gentlemen" so easily. It could do it in an instant but, before making such a decision, it makes a thousand attempts (and wastes a lot of time) to convince the intruder to leave voluntarily. Killing or harming others goes against its ethics and programming.

The problem of eliminating the military will probably solve itself: *"it will be elimi- "They will mine each other by themselves"* a LUX told me during a hypnosis session.
In the future I will surely be able to further improve this method of visualization, making it more and more effective. However, for the first time in the world, I can offer as a conclusion of my work a simple methodology for the elimination of the problem of abductions.

You could say that technically my task ends here, apart from some further investigations that I still have to carry out and excluding the study on interference in the military field that I intend to carry out.

However, if I am unable to complete this last step, or if I do not have the time necessary to develop a better de-parasitization method (possibly even an instrumental one), I hope, however things go, that I have managed to give valid indications to all the abductees to help them eliminate their problem.

I also hope that reading this work will encourage all these unfortunate individuals to become aware of their own condition in order to save themselves, instead of waiting for an external savior to arrive.

Because it won't be like that.

SOME SPECIAL CASES

Example 1

The Soul is doing the interview: at this moment it absolutely must understand how things are. Here is the text:

The Serpent reads the newspaper; it is the Being of light who speaks for both of them, also because he immediately gets angry and finds all that farce useless. Ringhio's phone rings dozens of times... but for the moment no one answers and if the receiver is not picked up he neither hears nor can speak. The Grasshopper then enters from a central door, stays a while to look at everyone and then takes a place next to the Serpent. There are two more doors: the one on the right, which by now remains closed, hides behind it a very tall being with a long chin, thin.

And the Soul that interviews and asks for explanations... One of the three gentlemen sitting at the end, the older one, signals ***to the Grasshopper*** *to begin. The latter stands up, placing both paws on the table and,* ***very diplomatically, says that this situation must necessarily end soon, because all this is no longer conceivable.***

He explains that they have worked hard and now they cannot and do not want to lose everything for which they have wasted their long existence. *In fact, he says,* ***there has been a mistake on the part of the creator at the beginning, a mistake that can now only be remedied through all this. We do not want to get lost... and he sits down.*** *The Biscio, whose eyes have become red, snorts and throws all the papers he has placed on the table into the air... he takes them and goes away, telling the Being of light, in a brusque manner, to speak in his place... then he sits down again.*

Meanwhile the phone continues to ring. LUX, who has eyes outlined in black, the face of a child and cannot be seen but is felt, clears his throat and says: "Dear Soul, you see, in the universe, as you know, nothing belongs to anyone (so he says) and this implies that everyone can use it as they see fit. No one prevents you from knowing, and so why would you, who are so good, want to forbid us from doing what we were born to do? You were born to know... and we to be and remain; clearly, to do this, we need this body, this mind, this spirit and you; you, to understand, need your things, we need others, and that is why it doesn't seem right to us that you decide to intervene abruptly. That is, if it seems right to you to bully, go ahead, but it's not in your nature... or am I wrong?"

Saying this he nudges the snake that is giggling behind the newspaper... The door on the left opens and the Five-Fingered Blondes enter: they had arrived first, but had remained outside. The woman stays behind and decides not to sit down. The man, on the contrary, greets the others by nodding and sits down. The Soul now asks him the same question. "Why are you doing all this?" He looks around again and, realizing that he is being stared at by the Snake and the LUX, in a rather low but firm tone of voice he says that he does not know the situation well because he has only just learned about it. "As you well know, the story is this" and he moves his hands as if he wanted to show her the situation, then folds them again. "Indeed" he says "you are really well made" and, while saying this, he gathers up the sheets of paper scattered on the table with his hands, hits them underneath to align them and puts them back. The woman steps back, the Bi-scia glances at her and she looks him in the eye, as if she wants to challenge him, then shakes her head. The male, noticing the situation, turns around, takes her by the arm and says: "Relax".

The Soul turns to her and asks if she knows everything and what she can say about it. She takes a step forward, looks up and, as she is about to say something, the Being of Light intervenes and says that women don't talk in their house... and looks at the man, who nods yes. The Biscia sighs deeply, almost as if to release tension. The one of the three that only the Soul can see signals her to let it go and continue, because there will be a way to get back to the subject. Now the Soul would like to let the spirit speak, but the ringing of the phone is so unbearable that they decide to answer: "Ah, finally" says Ringhio "You didn't start without me, did you? Because you know that I don't like crafty people." "Noooo" replies the LUX "we did it to save you useless chatter: that's all. You know, the Soul would like to know why we do all this." And Ringhio: "Well, dear Soul, I'll tell you right away. You are mine. Hasn't anyone ever told you that? Well then, have your dear little friend who wants to be so clever tell you, ask him too how things really went and ask him who was the first to put you in a cage. You'll see that you'll come out surprised. You'll see, and only then will you understand. Here, as everyone knows, I have the right to command the others, because I descend from him and he points to the one of the three who has aged, and perhaps there has been a mistake, but a lot of time has really passed and now is the time to fix it: now or never, but you'll see that we'll make it.

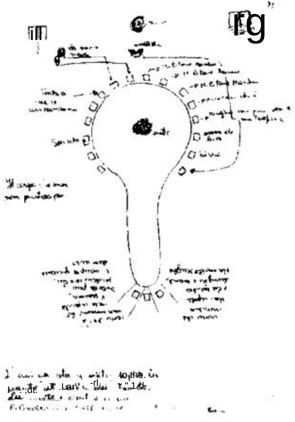
But don't you also want things to go back to how they were at the beginning, true? enter your world and then you will have the same free will you will not want to privatt of something a priori?

To be truly free to choose you must know what you are getting into, you must know what you are getting into wait, then you will be free to decide.

But you too, to know everything, must experience everything, don't you realize that he wants to force you to reject yourself? You are the thing that really matters; he would have done the same thing as us. you know how it is, it's really easy to act good when you have your back covered. If you're really that brave and patient, spare us all this bullshit and bring us to you, so we can compete on equal terms. The Being of light nods.

In the meantime, the yilitari try to speak up every now and then, but each time some of them open their mouths, the others move away and shift their torsos, hiding them in p,arte the shoulders because, in reality, nobody cares about what they say. But the Soul , ,ofligno needs to understand their point of view too and, turning to the one with the cap, asks him the same question.,.why do you do all this food?,, the military remains silent for a while. it's the first time that someone is interested in his opinion.

his voice clears, his shirt collar moves and he starts talking about an agreement between them and the aliens. He confesses that he can't agree to all the posts and says that they accompany the subjects up to a certain point, but they don't know what is being done to them.



At this point the other soldier takes the floor, asked in a slightly different way, which says that 0 for this reason that the subjects come to you kidnapped by the terrestrial military too. We do it, he says, to know what is being done to him and to know if the aliens tell us all the truth. "Then you know how, if he even managed to do something for us. it would be bad." "But what truth?" mutters the Being of light. "Do you think we are so stupid? For goodness sake. You are actually surrounded by lies that you would not even stop serving us in the face of evidence. You will go so far as to eliminate us from among you. We won't be the ones to physically kill them all, you will do away with them yourself at the most opportune moment and, believe me, you will not be long in arriving.

Sure, my friend Serpent will give you a hand, eh, eh".

The female, meanwhile, continued to shake her head and approached the spirit.

The Soul always observes from above. "Spirit, tell me, what do you think?" The Spirit he has a slightly trembling voice. the emotion maker.

"you know, I don't know. I don't trust them and it's not easy for me to talk to you. I say one thing, but they always change it to suit me. Sometimes I don't not even the strength to push.

You know what's right for you, what's right for everyone.

everyone has to do their own thing and there's not much to explain, each one of them, es- evenings that i.

How can you want to be something you are not? The beauty of being is that everyone has it. tr n, although partly a unique I, is different from all the others and cannot be there is another like you. You are and always will be the only one... and isn't that enough for you?

You would no longer be yourself and there is nothing more terrible than no longer being yourself.

The desperate search to exist forever is reducing us to the condition of di- forget about yourself.

But look at them: you torture other living beings in a desperate attempt to live, when However, you spent your whole life chasing after the life itself.

The solution was right under your nose, but it wasn't enough and now you want to get rid of it it' ur est the guilt and your frustrations on us. Stop it.

You still have time.

And true, you don't have much of it at your disposal, but you want it."

"But "stop it, you idiot," says the Being of Light. "But what 1O... I have not lost the nothing at all. Why don't we talk about yours, about identity? Without the Soul you would be lost, you too, what do you think?"

"I," says the spirit, "would have accepted myself in any form and in any case no, I could have been someone else, but it's useless to talk to you: as a conscience of you yourself are under zero. And once you have achieved your goal what will you do? Will you spend eternity chasing death? And then I still don't know the last word".

The Snake is warming up, it is snorting and its eyes are on fire; with its tail hits the floor, causing tremendous vibrations throughout the room. The thing does not It seems to worry the Soul, which turns to the old man: "You know, you were there and you know: why did I abandon you?"

"Well," interjects Ringhio, "that's not exactly how it happened. Think about it."

"Excuse me," interjects the little man behind the door on the right. "Can I say a word?"

"We are not interested," says the Being of Light, annoyed. "Soul, listen to me: the mind translates things for you, the truth, but the spirit tells lies!"

I'm finishing like this, without completing the interview, because I felt a little unwell. I managed to go further. A nausea that I can't tell you, unexpectedly, from one moment to the next. And then I felt so tired, so I decided to stop. It was strange, because it was as if it were true. The room was really crowded and there was almost no air. If I thought about it I could almost feel the tissues of the clothes in which those seated at the table were dressed.

The soldier with the hat had a uniform of a rough fabric, the one that when you put it on, pinch it a little.

The Five Fingers suit, the blue one, is cold to the touch.

The skin of the Testa a Cu<tre is wrinkled. It is almost dry inside.

The Caualletta, when it moves, creaks... how strange.

The little man behind the door is very tall, about two meters tall, very thin, this thin, with skin of a slightly dark uiolate color. It almost seems to have a slight hump, but maybe it's just the fault of the height. He has long arms that they almost seem to be covered only by a layer of skin, so to speak, porous, dry and rough in some places (like the elbows). Seems old, sometimes I think I have it dreamed in the past, but it was different. However, he is not old, he has eyes surrounded by black and something attached to his chin (like the pharaohs, do you have in mind?). The peuo which he attached to the chin would appear to be false in circular layers, gold in color, but with some *black at the hairline. Behind him, now that I think of it, there's nothing.*

Ringhio lives in a dark, sad world, destined to disappear. He has nothing left.

The three sitting at the back: the one in the middle I actually perceive as the union-separation of the other two. It has all the characteristics of both, but se-parated. It is what makes the separation remain such. I perceive it as a spiral that keeps the two universes separated, otherwise they would risk merging.

I think that partly it is the Being who does not age and partly it is the Old Man. He has decided to stay here: he is in the middle, as in the drawing. The other one I do not know who he is: I have to think about it, because I see him but I do not visualize him.

The soldiers: one is wearing a green camouflage suit, but it's a bright color. He hasn't written anything on the zippers. Another is wearing a beret-type hat, with a symbol on it (I can't see the design very well: I'd say red, but I'd have to think about it). He also has it on the zippers of his uniform. A third is wearing a dark blue suit (but a different blue than the Five Fingers) and he too is wearing a cap, but unlike the other, he has taken it off and put it on the table. The first is wearing brown shoes, like rough suede. They're dirty with dirt. The arrogant one with the beret has small feet. The uniform is multi-colored, because the threads that make it up are different colors. In any case, it's quite a dark color. There's also another type of soldier, but I don't remember it well right now, maybe one of the three, but I couldn't say exactly who: I even dreamed about it.

Remember when I described that place that I wasn't even sure was Earth? Well, it seems to me that there were military there. In the dream I remember being away for a long time. I remember all the details of those rooms and that building.

As we were climbing up with that very large means of transport, I could also see outside and there was a huge expanse of slightly reddish earth. In some places it almost looked like clay. There was no vegetation and the base was divided into two parts. You passed from above and went down a few floors. Part of the lower part emerged from the rocks and was a color very similar to the ground, perhaps slightly lighter, but not by much; it was rough. There was very thick glass (I think armored) on the walls, about 30 cm by 35.

Oh God, I remember that place too well. I'm trying to tell you things I haven't written yet.

The room: the door that closed the room had no handle on the inside. It could only be opened from the outside. There was another room in front of mine, another to the side and again in front. The corridor that separated the rooms was not very wide, maybe two meters.

The military were there and had the function of controlling and accompanying. But that place is different from all the others I have been to. It is not the classic kidnapping place, where, once their job is done, they take you and take you home.

It was different there. As I told you, I'm pretty sure I was there for a long time.

The building was structured like this: the entrance was at the highest point of the base, in fact to get there we turned right and went up. The entrance was a large dome of a reflective gray color, like transparent, surrounded by rocks. There were no doors: you passed from above. It opened like a spiral and you entered. Once inside there was no way to get out, because the walls closed. The same thing was true when you went down: the wall above closed, but left a sort of gap open through which, of course, no human being could pass (5/6 cm of section). The accommodation was located a few floors below (at least 4). There was nothing below the accommodation, but if you moved a few meters to the right, there were other floors below. It was very big.

Now that I think about it, I think the soldier who accompanied us down was the one with the beret, he was skinny. He walked without ever stopping. He was always very tense, rigid, he never lost his composure.

I think there is a hierarchy even for the military. There are some who never see the alien, that is, someone picks me up from the room and takes me to another soldier who takes me to another, who takes me to the alien and this latter (the soldier) in turn cannot go everywhere. ***The first soldier does not know the identity of the third and so on.*** *The soldier with the beret is generally dark-haired with dark eyes. They do not speak Italian to each other, and I do not understand a thing of what they say at the time of delivery. However, there is some type of soldier who I think counts more. I mean, let me explain: there are soldiers who, I think, think they count for something.*

That is, those who accompany simply have that type of function, a bit like a job. There are others, however, who give me the impression of counting a little more (they are still worth zero, however). Most likely they are not even military, but are earthlings who perhaps hold some important position. I have a slightly strange picture before my eyes and if I had to draw a hierarchy of "evil" human beings involved with aliens I would put:

- *The military who take you to other military*
- *The ones who take you to the alien*
- *The military who make plans for the military who most closely serve a certain category of earthlings (perhaps heads of state), who believe they are in a position of "almost" equality and complicity with the aliens.*

I believe that the military who kidnap human beings to "know" are:

- *Those who take you to the alien, because they want to know what the aliens do to you.*
- *Those who take you to the other soldiers, because they also want to know what is done to abductees.*
- *Then I think they also kidnap those who are right under the rulers, because they want to know if the aliens are telling them the whole truth.*

I don't know, sometimes it's strange because this base, this situation, I feel it like this now as true as if I were living it while I write it to you.

The military and their ranks seem to be measured by floors: the lower you go inside the base, which also involves having news about the experiments, the more important a military person you are (if I may say so). Together with these military people, in the corridor, every now and then an alien passes by, who, if I'm not mistaken, seems to me to be the Grasshopper.

It's hard to describe, because I remember so many details (even the number of layers of black rubber knobs attached to the ceiling of the room).

From the analysis of this example, chosen because it is very complete and descriptive, some data emerge which surfaced in the abductee's Consciousness after being taken from the long-term memory in a completely unconscious way.

For example, the Five-Fingered Blondes (Orange) arrived first, but enter later: this fact can be interpreted taking into account the information provided in hypnosis by other subjects, according to which the Oranges arrived before the others on this planet, but now they count less than everyone else. Here the unconscious, in the visualization, makes them wait outside the door.

The female, as in all hypnosis in which the Oranges make their appearance, always appears inferior in authority to the male and remains positioned behind him.

Then there is a strange tall alien, who always remains off-screen and in the drawing is depicted in the upper right and with a strange little beard - or protuberance - under the chin. This is an excellent description of the race from which the Egyptians probably took inspiration to build the identity of their god Horus, the one with the eye in the center of his forehead who was also spoken of previously.

The one who performs the round table exercise cannot know that these aliens no longer appear in this part of the Universe because, other people in hypnosis say, the passage they used closed a long time ago. So, this race is visualized behind a door that can no longer be opened.

Ringhio, the Six Fingers, is connected to the abductee only through an external connection and, unlike common AAMs, does not remain inside his mind; in the visualization he can only intervene by telephone and, in spite of himself, tacitly reveals the information that, if the abductee does not unconsciously activate the appropriate connection, he is forced not to intervene.

The reciprocal attitudes of the Serpent and the LUX have been exaggerated as in a comedy, but their relationship and some notes of their respective characters are clearly evident, amplified and highlighted by the extremization of the unconscious.

Of the three characters at the bottom (the abductee invented an interesting form of table), those on the sides are none other than our Creator and their Creator (the one from Ringhio); the one in the middle, instead - which only the Soul can see - represents the Creator of the two Creators.

The fracture and the joining of two Universes has been perfectly rendered: what is in the middle is the sum of the other two, one of which grows old and dies, while the other does not. Yes, because one would have the Soul, while the other lost it at the beginning of time. All this to confirm the story that the souls tell of the creation of the Universe.

The number of chairs available and the position that the ad-dotta makes the participants take at the round table deserve attention. We must pay attention to the military, not only keeping in mind where they sit (and therefore with whom they interact), but also for the number of chairs available to them, because that number tells how many types of military are involved.

Two types of soldiers are dressed, then, in different shades of green, like everyone else. Abductees in hypnosis describe them constantly.

Example 2 In this case it is striking how, without even providing specific instructions to the abductees, they still manage to do something good in total autonomy.

... I read, in her E-book (Alien Cicatrix, *NdA), about an abductee who frees herself from the LUX: I tried it too, this evening. Yoga position and relaxation, breathing, etc., until I entered the state of silence in which she* (the Soul, *NdA) and I could chat peacefully. I spoke to her about the LUX, but not that much.*

She knew everything and it seemed like she was just waiting for my go-ahead... and so it was. Here's what happened (who knows if it happened or if it influenced my reading... I couldn't say, but it was really her). At a certain point, after so much concentration and my voice saying 'send him away now, now, now; you have to go, leave us alone, etc., etc. ', in front of my physical face, which was there with its eyes closed, the image of a light appeared, but not a white light, let's say like a fog light: it looked like the head of a child with two big black eyes, but I already knew that face, except that I always took it for a Gray. From afar it resembles the shape of a "gray face", except that it is blurry and impalpable, but the shape and the eyes are very similar to those of a Gray and can be deceiving.

He was outside, he was in front of me and he was staring at me, then a form of dark energy closed him like inside a flower, let's say: these petals closed and he felt bad inside there...

I had a wonderful feeling of freedom... of serenity.

Before I saw this little bastard, however, my Soul... came out of me; yes, let's say it was floating in the air as if it were going to do its job from above. It had to see where everyone was and at a certain point a great light came in front of it, as if it were a beautiful thing that was trying to grab it and embrace it. I'm not that religious, but I was thinking: 'It looks like a god. What could it be?' I was thinking of something good, but it, the Soul, knew it wasn't and was trying to wriggle free; this thing was trying to grab it with deception, but it didn't succeed, because the Soul slipped away and did its work together with me.

Who knows if it was all true or just a great wish, but I will try again every day. Every single day and night.

From the analysis of this report it can be deduced that it is sufficient to put spontaimmediately implement your intuitions to achieve excellent results.

The abductee was completely unaware of the SIMBAD method, so she had had no influence from me and, through her totally experimental experience, she fully confirmed my hypotheses. The exercise had been created spontaneously by her unconscious, that is, by her Soul. It should be kept in mind that the woman claims not to realize whether that that he was visualizing was reality or fantasy. This confirms our theory ifaccording to which the area of the brain that is stimulated by this visualization is the one that produces the virtual images, but it is also the same one that interprets those actually perceived from the outside, so that the brain is not able to distinguish any difference between the two stimulations.

Example 3

Here's what another abductee says:

Guests: Soul, Spirit, Mind.

Me: *We want to understand what the situation is, so I'll ask you first. Soul:*

I want to know from you how things are, and if there is still the blond inside us

Soul: *No. He's gone. He's gone. But right now the situation is delicate, because he could come back to take some information he needs that he left in your brain.*

Me: *What information does he need and, most importantly, how does he get back? I thought we sent him to where his conscience is. If he went back there, then he shouldn't be coming back now.*

Soul: *He did go back there, but he didn't stay there for long. He decided to go back to do what you told him, to talk to his people about the problem of this war. But he could still go back to you, because there are things inside you that can be of use to him.*

Me: *But I sent him away. How can he come back? I don't really understand that. In that consciousness where he went, he dissolves into the whole. From there he can't possibly come back. There's obviously something wrong here that I don't understand, so it has to be understood.*

Soul: *You have to understand that the consciousness of these people is different from ours. The consciousness of these people is as if it were something plastic that stretches and shortens (image of a kind of green plasma, as if it were Play-Doh, which can be broken into many little pieces, but then can recompose a large mass), it detaches and returns to being something isolated, then it reattaches again. In general we do something similar with the Soul. They do not have the Soul and therefore the only way they have to be everything and at the same time a part, is to use this consciousness. He will return, because he has to do something: he has to talk to his people and make them understand how things are, but he also has to do something about the Human Being and to do this he needs information that is in your brain: the information he was unable to bring with him. For this reason he will return. But we must not allow him to enter again. If he wants something, anything, he will do it from outside and only from outside. He will not be able to enter again. We will make that area of the brain inaccessible. He will only be able to act from the outside. To act from the outside he will need a body, so it is likely that he will come with a body: he will present himself to you with a body and ask you for things. Remember that these people have a limited knowledge of things, especially of things that have to do with how to ask and how to interact with the Human Being, which they still consider their property, despite everything. You will have to be very careful, we will have to be very careful. We will have to make him understand how to behave, because now he is, compared to other people, in a slightly different situation. He went forward towards consciousness and then came back: this means that he remembers what consciousness is and remembers what was done. Having this information we will be able to defend ourselves and make sure that the information he wants is given to him in the most appropriate way, so that we are not harmed and above all that you are not harmed. Now he knows, he knows that he is harming you by doing what he does. Before he did not know. You can discuss with him now. But always remember not to make it a habit. You will do it only with him, and only once, when he comes to you to ask for the things he needs. Otherwise you risk being used again, as has happened up to now, and we do not want to be used anymore: we have established this.*

Me: *Soul, you are telling me that he will come back to me. He will want information. You are telling me that he will come back with a body. To take me? You are telling me that he will touch me again?*

Soul: *It can happen, even if they know they can't do anything else with you.*

Me: *Spirit, what do you think?*

Spirit: *I think the Soul is right and I also feel a little bit of this consciousness, to which I am connected: I know that these are its intentions. In any case, if we remain united, Soul, Mind and Spirit, if we all three remain united and face the situation together, then we can avoid this thing becoming dangerous.*

Me: *All right. Now there is an empty chair and I would like at this moment, if there is still someone inside me, to invite them to sit on that chair, so that we can converse and clarify our respective positions... no, there is no one. There is no one, right? (I think I made a procedural error here, then when you have read the rest you will tell me if that is the case. In my opinion I should have asked the project question first and then called someone to the empty chair).*

Can any of you help clarify what is going on with these soldiers? Why are they so interested in me now? Why when they took me and took me to the mountains, did they apply that procedure to control the impulses, to see if he was still there? Why is it so important to them? And why did the khaki greens, instead, the next time, hand me over to the Israelis? What are they looking for now?

Soul: *They are looking for his memory. But above all they are looking for him, because he was the one who established the strategies and knew who were the most suitable people for the project.*

Me: *What project? (The broadcast stopped here. The empty chair remained empty, but beyond the chair, behind it, a little further back in the room, to my right, towards the exit, there is now a soldier in khaki green uniform.)*

What's going on? Why can't I hear you anymore?... Who was it? Who are you? What do you want?

Military: *Prevent you from finding out these things.*

Me: *Why shouldn't I find out? You're a soldier, you. What are you doing here? What do you want it inside me?*

Military: *You have no right to ask these questions and you have no right to poke your nose into business that doesn't concern you.*

Me: *They do concern me! This is my body, this is my space, this is my meeting! They are my Soul, my Spirit and my Mind. You are external to me and you must not stay here. You must go!*

Soldier: *Oh, no! I'm not leaving! I have to make sure everything is going as it should and that you don't do stupid things like this. Don't you have the right, hm? After all, we've already explained it to you, and more than once: we do things for you too, you should be grateful to us for that. We'll get you out of trouble, right? We'll get you out of trouble and we'll get you out of trouble too.*

Me: *No, no. We're not there. The mess is yours and you got us into it. Let's try not to confuse things!* And *what is it that I shouldn't know anyway? What project was he talking about? What do you want from him? What do you need him for?*

Military: *We honestly don't need it. In fact, if you get out of the way, it's better (very annoyed).*

Me: *Why? Why do you want him to get out of the way?*

Military: *Because he has his own ideas, which don't match ours.*

Me: And *what are your ideas that don't match his?*

Military: *Well, we need to figure out how the hell to get these guys out. But we want to get them out in a way that benefits us. They've been very helpful. We understood things we didn't know.*

Me: *And what are those things? I bet I can guess. Our souls. How to get them, their power, their characteristics. What we can do with our Soul. And those of you who don't have it say, "Well, we'll get it."*

But your alien friends don't want to give it to you. Oh, right! They want to keep it for themselves. They're just using you, right? You've figured that out, you. And so you want to kick them out, but at the same time you want to get to the end of the project and you want the souls for yourselves. Isn't that right? And he, Vasci, is the one who has the knowledge to get to the end of the project, along with the others, like him, who know. So, you don't want him to get to the end of the project and so you want to kick him out, but at the same time you're interested in what he has to tell you, what's in my head. That's why you care so much and why you handed me over to those guys. Those guys with the Grasshoppers. You don't realize. You just don't realize! Don't you understand how much of a bunch of assholes these guys are? Don't you see that they're always yelling, all the time? And what do the bullies do? They occupy your barracks! They treat you like dirt! And yet you follow them; how can you do it?

Military: *Well, they're a good form of protection.*

Me: *Yes, protection... sure... protection! And you think they protect you like this, just because they like you? Uhm? They have their own interests too. And when they get what they want, a good kick in the ass, goodbye and thank you, Italian army. This is what you will get.*

Military: *We won't get fooled.*

Me: *Yeeeeess ...*

among us. Among similars.

Military: *You are dangerous.*

Me: *Dangerous? Come on! Please! Did you see the other night when you caught me? What danger am I? You caught me like nothing: I couldn't do anything, I couldn't go anywhere. You won't tell me I'm dangerous!*

Military: *He who digs too much and knows too much is no good.*

Me: *Still with these secrets... you don't have any more secrets anyway. We understand what your purpose is. Let me do it, please. I assure you that you won't regret it. I don't understand, however, what you're doing in my head... are you here for a visit or are you a regular?*

Military: *No, I'm visiting.*

Me: *Oh. So you come and check in every now and then.*

Military: *No. I'm not coming, how can I come? I can't get inside you. I simply record.*

Me: *And what do you record?*

Military: *The signal. Your signal.*

Me: *My signal... so there is something that produces this signal. Yes... I think absolutely yes, right?*

Military: *In your head.*

Me: *In my head? Where? Where in my head? Where did you put this thing?... You won't tell me. But I think I have a suspicion. I really think I have a suspicion, because it often bothers me above my right eye; every*

I hear some sizzling, so I think that's where you put it. Right?

Military: *Not exactly.*

Me: *Mmmm... not exactly. What does "not exactly" mean?*

Military: *You ask too many questions and this is not the time to ask them. Look, you might regret it.*

The second example ends here because the abductee was distracted by the ringing telephone.

At the beginning of the exercise she was free from LUX, Ringhio and MAA, which had already been previously eliminated. Military interference remained strong and, in fact, the round table had taken a different turn than in the first example. Each subject who carries out the round table visualization draws on real data in the long-term memory area .1 that contains them all, even those that the conscious has never reread and which, however, have been regularly recorded as input and perceived by the unconscious.

Example

4 This subject heard about the experiment in outline from another abductee and made his own attempt. As will be seen, the data he adduces are incomplete: not having had the opportunity to discuss the experiment directly with me, he did not follow the correct procedure, but he nevertheless sent this interesting report:

... *these days I had the opportunity to exchange some e-mails with A. (omissis)... anyway I asked her for practical advice on how to notice their interference and she told me about the round table method... Today, at the end of my yoga session, I tried and invited myself (Mind), the Spirit, the Soul, the LUX, Ringhio, Axthir* (his MAA, *Editor's note) and others who eventually wanted to participate. the LUX, Ringhio and Axthir did not come: I could clearly see their chairs empty. They did not even answer the call. I think they moved.*

Then I asked if there was anyone else who wanted to join and almost suddenly I said: "Oh yes, you come" and this man (a soldier in my opinion) said "No, fuck, fuck, damn it, nooo" (excuse the vulgarity, but I am reporting verbatim). In short, he cursed angrily, as if he had been unexpectedly screwed. I could not see him, but I felt his presence even if, after having expressed himself in a colorful way, he remained silent. I gave the floor to my Spirit, who said: "We must grow, we must elevate ourselves, we must strengthen the contact with the Soul and with the rest". Then I gave the floor to my Soul, who said: "Now that we are free we can progress peacefully and, if these men do not hinder us, so it will be". He was referring to the military, obviously, so I gave the floor to the soldier and asked him his name. He seemed to answer by force, that is, it was as if I had forced him and he told me to call himself (omissis). He also said his name, but I don't remember it; I'm sure of his surname. He said (omissis), then my father (omissis) called me on the phone, I woke up abruptly and couldn't continue this session, but I think I'll try again in the next few days. [...]

... Today I tried to redo the round table and I called everyone to the roll call. LUX, Ringhio and Axthir did not come: absolute silence. I called, however, the mi-

litare, who I thought was listening. Well, when I thought of this man I immediately had a mental image of a soldier with two large black headphones and a device next to him.

I don't know where this image came from or if it's just my imagination.

The fact is that, when I asked him, he wanted to remain silent, but he answered my questions anyway. His name is (omissis), he is 38 years old and has been in the San Marco battalion for 10 years, but the special force he belongs to did not want to tell me! We had a conversation after he gave me this information and I tried to tell him that they should not act like this, then I explained to him how I thought they should act. I asked him to talk to his bosses about it, because the abductees are human beings and should be treated with respect and also because in the end the interest in freeing us from the aliens is common. We should collaborate, in my opinion, but only if they behave very differently...

Bob! Let's see what happens... anyway I won't write about it on the forum, if you prefer. What's the other reason for not doing it? That they shoot me, or that we ruin their surprise? Eh, eh, eh... See you soon.

It should be said immediately that, previously, this abductee had already freed himself, also with the help of hypnosis, both from the parasites and from the Active Alien Memory; in fact, as can be read in the report, their chairs, in the virtual meeting, are empty.

And the only one who can still afford it is forced to intervene: the military. The abductee certainly did not expect what happened, but his unconscious provided him with the data by taking them from his long-term memory.

INTERNAL VIRTUAL REALITY AND THE ONE OUTSIDE THE ADDUCTION

By proposing these exercises I soon noticed something very strange: the abductee was simulating, but something was really happening. In some round tables, for example, the Soul had pointed the finger at Ringhio and he had, so to speak, virtually "melted like snow in the sun". This would not have attracted my attention if the abductee had not shown any signs of having actually eliminated the parasite: he was convinced that he had succeeded, he lived better and with more energy and, in the context of daily life, he responded more positively.

In similar experiments, then, other abductees had visualized the elimination of the Orange's MAA and this seemed to have really happened. Immediately the military had heavily interacted with these subjects and the reconstructions in hypnosis had highlighted, without a shadow of a doubt, that their intervention was aimed at trying to verify if the alien had actually been eliminated.

So what was happening?

Simple, the principles described in detail at the beginning of this chapter worked. However, at the time, it seemed incredible to me that I had found a method that was able to create a virtual relationship between will, Consciousness, Soul and aliens: a relationship within which the act of will had the effect of modifying the "external" virtuality as well, expelling the parasites and taking away any possibility of their re-entry.

Probably - just as some people were able, in particular circumstances, to self-heal from terminal illnesses by visualizing the tumor dissolving day after day - the abductees were learning to implement a virtual visualization capable of performing the miracle of sending the alien back home.

On the other hand, the brain, as I have already illustrated previously, is not able to distinguish what is actually seen from what is actually imagined, also because it is always a question of virtuality.

It must be remembered once again that real reality belongs only to the com-consciousness and not to Space, Time and Energy.

In Consciousness resides the will, in the will lies the creative force of the archetypes and in them the ability to act as linear Hamiltonian operators varying the Universe itself (Hamiltonian operators are mathematical operators that act on wave functions transforming them into other wave functions. These are operators used in quantum mechanics that are also defined as archetypes by esoteric traditions).

Let's say we want to use this method to eliminate an AAM that resides in our mind. Everything we see of reality, she sees. So, if we visualize a scene that does not exist outside, but only inside our brain, the AAM will still experience it as if it were real.

We can thus not only cage it in our mind, but also visualize its suffocation: and this suffocation will occur, because its virtuality will be piloted by our will which, since we also have the Soul at our disposal, is much superior to its own.

Not only can we build a virtuality through which we can allow ourselves to vary some parameters external to us (MT effect, see above), but we can impose it on whoever is living in our mind, since he will see, hear, live, feel everything that we have decided to make him live and perceive.

From this point of view, the round table exercise went beyond all my rosiest expectations.

But that's not all.

AND CAN THE MILITARY FACTION BE ELIMINATED?

I chose virtual round table example number 3 because, during its development, an unexpected event occurs: the entrance, from the back of the room, of a military figure.

What is happening in the mind of the abductee who is practicing the exercise? He is taking data from his long-term memory - which obviously also contains data about the military - and recomposing it into an internal virtual context.

Nothing new so far.

The surprising fact is that the soldier has his own identity, which seems totally autonomous and foreign (I would say "external") to that of the abductee. It is true that the intruder appears from the back of the room and that, with this, the Mind is telling the subconscious that it does not know who he is (he appears from the dark back = far and dark), but it interacts with the subject against his will. In fact, when the intruder talks about the microchip in th skull, the abductee claims to have it above the right eye, but the soldier does not want to go into further details and declares that this is not exactly how things are, also adding that he is not in the abductee's Mind (and how could he?), but that he guides the contact from the outside.

That the brain of the person who performs the visualization is able to create two persona- distinct and contrasting objectives?

This, according to Kosslin's theories, is not possible: the brain tends not to construct non-existent information (in honor of the theory of Occam's razor - according to which the simplest solution tends to be the true one - and of the natural laws of ethics and economics).

However, I thought that the cryptic use of the phrase in which the soldier more or less stated that "things are not exactly as you think", could mean that the abductee was making everything up, did not know what to do and, consequently, made the virtual soldier respond with a "remedied" phrase. So I asked the subject to get to the bottom of the problem and to virtualise another conversation with the soldier. Here is the result:

Example 5 *I*

close my eyes; I calm down, I concentrate, I empty my mind and when I am ready I make the conference room appear with the long, oval table; in front of me sits the Soul, to my left the Spirit. On my right, a little further back from the table, the soldier in khaki uniform appears again. This time he was not invited and his presence creates a lot of discomfort in me.

Me: *What are you doing here? Who sent you?*

Military: *Nobody!*

Me: *Of course no one invited you! So why are you here?*

Military: *To follow.*

Me: *No! You can only come if I summon you to this space! And now you have not been summoned. Please come out, please.*

At this point the soldier makes a terrible face, but turns towards the back of the room. There is a white door there, one of those sliding ones that rise when they open and fall to close; now the door is rising. The soldier heads toward the door and, once he has exited, the sliding door falls downwards, sealing the room. Now I take a breath and come to the point. I called this conference to find out why, since this afternoon, I have had discomfort in my right eye: pain and as if something were sizzling, crackling behind my eyebrow. Why this discomfort, today? What should we expect?

Soul: *Let them come back. Let them try again.*

Me: *But who?*

Soul: *The blondes and the military, together. They form a coalition and at this moment they need to make up for what happened.*

Me: *Why do they need to fix this? Why is it so important?*

Soul: *Because they have reached the point where it is necessary to conclude and for them concluding means obtaining all the souls that they have managed and followed in these years. But to do this, they need the information that is in your head. The soldier and the blonds need it. That is why they will return. Tonight or in the next few nights. You must expect this.*

Me: *And what can we do?*

Soul: *Maintain awareness of what is happening. Stay lucid in the moment it happens and use our connection to know what to do at the right time. We will not allow them to achieve their goals, not through you and through us. This must be clear and we will make it clear to them in any way we can. We are no longer willing to accept that their behavior will continue to be the same and, when we are no longer willing to accept something, this something does not happen and continues not to happen anymore.*

Me: *Yes. I saw what happened with Ringhio.*

Soul: *Exactly. So rest assured. We have a grip on the knife handle. and we know how to use it.*

Spirit: *Yes, don't worry. You don't have to be afraid, we are one now and they can't do anything about it.*

Me: *Yes, but... the military... they are a problem.*

Soul: *We will help you, we will help each other. It's the only way we can make it.*

Spirit: *Yes, that's right. Let's take one thing at a time.*

The soldier in khaki green uniform reappears: once again he is not invited and once again he is a great annoyance with his presence.

Me: *You're still here! What do you want?*

Military: *Check, it seems clear to me (in an arrogant and condescending tone).*

Me: *But who gives you the right to control? Why do you do it? I would really like to know!*

Military: *And why would you want to know?*

Me: *Whoever answers a question with another question has something to hide and doesn't want to answer... or does it because he doesn't know how to answer. Which option?*

Military: *None. I simply don't have to answer you.*

Me: *No, you don't have to answer me. But it would be useful if you did! It would also be a sign of good manners... no, they don't teach good manners, do they, in training courses? In fact, you have very little good manners, you.*

Military: *Come on, stop talking nonsense! What are you doing? What does this conversation mean? What does this environment mean? This table, these chairs, where did they come from? How did you make them? Create them?*

Me: *Are you kidding? Are you telling me you don't know?*

Soldier: *No, I don't. And I don't even understand why I'm in here, in this room. I didn't mean to come here, and yet I ended up here (here the anger fades into desperation). You asked me who invited me... no one, but I didn't invite myself either. You think I like it in here? Let me go.*

Me: *And who's holding you prisoner?! Look, you'd do me a great favor if you got out of here, you know?*

Soldier: *Well, I tried, but then as soon as I walk out that door I can't receive you, I can't follow you. That's why I have to stay here. But this is a room that you created, and I don't like it, I don't like it at all...*

Me: *But if there is no such room, then what do you do? I mean, you say you are here to control me, but when there is no such room, where are you?*

Military: *I'm out.*

Me: *out of what?*

Military: *Get out of your head.*

Me: *But aren't you inside my head?*

Soldier: *I'm inside, but from the outside. I told you last time. I can't stay inside. I'm watching you from the outside.*

Me: *So what happens when I shape this room? You end up in it-tro? Does this bother you?*

Military: *Yes!*

Me: *Wait... you're saying that normally you control me from the outside, but when I create this environment and I point to the conference, it's as if I bring you inside my head and you don't like that. That is, you end up inside my head, but if you try to get out and go out that door (I point to the sliding door), then you can't reach me anymore. So outside the room that I created you can't reach me. But if this room doesn't exist, when this room doesn't exist, you can penetrate my mind. You know that I don't understand this thing?*

The soldier looks at me perplexed, very perplexed...

Me: *Sorry. I'm really sorry. I forgot that you can't follow certain lines of reasoning...*

Military: *What kind of nonsense did you say?*

Me: *No, better not. We could stay in here for a year trying to make you understand, and we probably wouldn't even succeed. However, I want you to answer just one question, then I'll leave you alone. This room I create imprisons you inside my mind, right?*

Military: *Yes, by creating this room... you let me in.*

Me: *I'll let you in... this is very interesting... I'll let you in, but you don't want to. But it happens... that I let you in...*

Pause and silence. The soldier does not respond and the virtual session is removed.

Some Notes on Virtualization

The subject did not yet know the results I was obtaining with the round table exercises and did not know that, with a trick, I was trying to create virtualities capable of trapping those who, like the MAA, were using the minds of the abductees: he was therefore not able to fully understand what was happening in his head.

Even after this experience, he seemed disconcerted and completely at a loss to understand: on the one hand, he believed that the simulation was a figment of his imagination, on the other, something told him that it was not so.

I will now try, in a few lines, to describe how things stand in my opinion.

The military, through electronic technology, keeps under control what happens in the minds of some particularly important abductees. I am not able to say, at the current stage of my investigations, whether such control concerns all the abductees. However, I believe not: the aliens have not handed over to the military control bodies all the names of the abductees, as was probably agreed at the beginning of the operations, many years ago.

Through one or more microchips and some other devilry, also built with borrowed alien technology, the military places a mind control system in the heads of the unfortunates and, through it, manages to control everything they do in such a way as to know when they are kidnapped, who takes them and so on. All this, however, is done with the alien help of the Five Fingers (Orange), without whom the military would almost certainly not be able to get anything out of the hole. As you can see, the relationships and conflicts between the different races are complex.

The Orange are those who, in direct opposition to the Sauroids (the people of the Serpent), try to constitute the second world political block. At the end of 1800 this alien population made contact with the French government, subsequently involving perhaps other European states and today, certainly, also Italy.

The military who are in agreement with the Orange try, with their protection, not to be torn to pieces by the Sauroids and, on the other hand, evidently also to screw those they call "their protectors".

When I eliminated the Orange MAAs, the military immediately intervened heavily trying to understand what had happened. But the most amazing thing, which I could not have imagined even if I had been gifted with galactic imagination, was that the microchip in the abductee's head acts as a data reading channel and interacts entirely with the encephalic area in which the neurons responsible for understanding the reality that surrounds us are also located.

Let's start with the usual discussion: this area is the same one that creates virtual images, which our brain considers to be the same as those coming from external reality. During virtual reality simulations, therefore, the abductee builds a dimension that is perceived as real both by the MAA and by the military microchip. Furthermore, I do not believe it is possible that the electronic control is carried out through a banal monitor; rather, it is probably implemented with a series of sensors directly connected to the head of the soldier who follows the abductee. Each soldier always controls the same subject, probably to get to know him better. This unusual intruder perceives the same things that enter the brain of the abductee, but is not able to know if what he sees and hears is real or artificially constructed and therefore totally virtual. The soldier therefore becomes an integral part of the game, undergoes the virtuality of the abductee and, being on the outside, cannot alter it. In these moments he can only record, but the process acts directly on the controller's neurons, making him live in all respects in the virtuality created by the abductee.

Therefore, if the latter, while remaining within his own simulation, decides to send simulated electric shocks to his unwanted controller, the soldier will be subjected to its virtuality and will be induced to experience a decidedly real heart attack.

If he succeeds, the soldier detaches the contacts from his head, but if he remains tied to the virtual reality built around him, he dies. He dies as the MAA would die, prisoner of the same virtual reality.

This is why the first post-hypnotic orders aimed at eliminating the various parasites worked: they did nothing but create virtualities within the abductees, which would be autonomously unleashed in due time and would chase away the parasite because this, then, was my purpose. The only difference was in the act of will: it was mine, not the parasitized subject's.

Some abductees I have known had managed to eliminate some parasites by themselves, many of them unconsciously using visualizations. It was not important whether they had then forgotten everything or metabolized the experience according to the criteria of the *new-age vision:* what was decisive, instead, was to have understood from a technical point of view what was really happening.

Thus, it was finally possible to fully understand the results of research on microchips, both cranial and otherwise, already exposed in the past; now a safe and non-invasive method, free from any contraindications, that anyone could use on themselves to:

1. *Recognize your Soul, your Spirit and your Mind.*
2. *Recognize your MAA, your Growl and your LUX.*
3. *Eliminate parasites.*
4. *Eliminate military control.*

Just start the virtual simulation, talk to the parts and convince them to leave by their own means. If they resist, then visualize themselves exploding into a million pieces, or melting like snow in the sun, or being struck by a powerful discharge emitted by the Soul; you can also visualize a door opening through which they exit, and then closing it and making it disappear.

With the SIMBAD method you can obtain excellent results which are still linked to the ability to visualize, to the conviction and to the will of the Soul to eliminate or modify the situation that afflicts the abductee.

The latter, as I have repeatedly emphasized previously, often does not know what the aliens are up to. In the past I reprogrammed it with hypnosis techniques precisely to make it capable of realizing this. Now this work seems superfluous: it is sufficient to resort to the visualization of the round table, in which the Soul can be compared with the different parasites to know their purposes. Afterwards, one can simply rely on its will to be able to eliminate them in the continuation of the visualization.

Experiences of this type, in fact, can be performed in multiple episodes. In the first one, you get in touch with all the subjects and you learn their reasons, in the second one, you eliminate the parasites and, if it doesn't work at the first attempt, you try again in another session, without rushing and without any collateral problems.

MORE EXAMPLES OF VISUALIZATIONS WITH THE MILITARY

Example 6 /

··· *went to bed and had your idea in my head... so I tried the conference. This is what came out between me and this soldier, named G (omitted), who should always be the same as the other time. So, as usual, I took him to the conference room, where the aliens did not come because they did not answer the call.*

In the dialogue I will write G to indicate the soldier:

ME: *Come... I know you're there.*

G: *"Ummh..." (clears his throat, taken aback)*

ME: *Come on, I know you're listening. Let's talk a little.*

G: *(silence)*

ME: *Come on, it's no use: I read what you think anyway.*

G: *No. It's dangerous. Someone might listen to our conversation.*

ME: *Don't worry. I don't mean to blackmail you, but I want to understand more about to certain topics.*

G: *I won't tell you anything.*

ME: *Then I'll know anyway, but I'd rather talk to you, get to know you. After all you are listening without permission: at least I would like to understand who you are.*

G: *It's none of your business.*

ME: *Are you G (omissis), the one from the other time?*

G: *No! (from the mind, however, I read yes).*

ME: *Oh, it's you, then. No point lying to me, I can read your mind anyway... let's not lose time, G(omissis).*

G: *Okay...*

ME: *How do you communicate with me?*

G: ***Some elite soldiers, like me, have special mental abilities: telepathy. Almost all those who do this work, however, use alien implants that amplify these abilities.***

ME: *And to talk to me you have to go through my systems?*

G: *Not necessarily.* ***In theory it would be possible to establish a simple telepathic contact, but it is*** *very* ***difficult. With abductees,*** *however,* ***it is easy for us because we exploit their implants.***

ME: *And which ones do you exploit?*

G: ***The pineal gland and the one behind the ear.***

ME: *Is it possible for an abductee to deactivate the implants on his own?*

G: *You shouldn't even ask me, since you did it...*

ME: *Yeah, but* ***the ear one*** *still works, right?*

G: *Yes,* ***that one is only for receiving and transmitting; the others give us stronger control over the abductees.***

ME: *What do you do with me?*

G: *Nothing now, let's just listen.*

ME: *And why do you just listen to them?*

G: ***You are hard to control.***

... (Omitted)...

ME: *So you realize that your method is wrong?*

G: ***I am*** *starting* ***to realize that it doesn't give appreciable results, but those in charge don't care...***

ME: *In which areas of Italy do you operate most frequently?*

G: *(Silence, but I read from the mind: "In northern Italy, near the French border, under the Alps.")*

ME: *If you don't tell me, I'll read it anyway: why not tell me directly?*

G: *For me it is extremely dangerous to say these things: I risk my life.*

ME: *Are you afraid for your life?*

G: *I'm not afraid of anything! (mind reading: "Yes, I'm afraid.")*

ME: *What are you afraid of, G (Omitted)?*

G: ***I fear that I will die and be nothing more than what I am now.*** *According to concontact with you abductees I find myself reflecting on things I had never considered...*

ME: *You don't have to be afraid, I'm sure that change is possible. Together we can grow a lot, give each other a hand... But you have to change the way you act, do you understand this?*

G: *Yes, I understand that, but not all my bosses agree with it. Some of them are starting to realize that this method doesn't work, but they are still few: most are for the hard line to the bitter end. But it doesn't work and they know it, only they don't seem to care.*

ME: *Where do you operate? Then tell me?*

G: *In northern Italy: we have bases under the Alps on the border with France and also vi- in Belluno.*

ME: *What's near Belluno?*

G: *(Silence).*

ME: *(Reading from his mind): So I read that there is an underground military base- It's called 'Research and Development Area', isn't it?*

G: *(Silence). I can't say anything: it's too dangerous. Please, stop! (I read his mind that it's true.)*

ME: *Okay; I won't go on with this, but tell me, in the rest of Italy How does it work? For example in Sicily?*

G: *In Sicily there is NATO: we have very little military influence there.*

ME: *Is Sicily not under your military control?*

G: *No, it's NATO.*

ME: *And which breeds do you collaborate with?*

G: *With the Five-Finger Blondes, the same ones the French collaborate with.*

ME: *And the Snakes? The Snakes too, right?*

G: *No, the Serpents collaborate with NATO, therefore in Southern Italy, such as in Sicily for example.*

ME: *And what does this division depend on?*

G: *These are the areas of influence.*

ME: *And what influence do Italians have in all of this?*

G: *Very low; we only recently learned about all this and they put us in a subordinate position. We collaborate with the French and others, but we have little influence.*

ME: *But I understand, however, that in northern Italy you have more influence, isn't that so?*

G: *Yes, that's right; we have our own bases there, Italian bases.*

ME: *You understand that your way of acting is wrong: the abductees are not beasts, but special people. They should be treated like people.*

G: *Yes, I realize that...*

ME: *You realize it, but it seems you don't count for anything... and your superiors what do they think?*

G: ***Some are for changing their ways,** but **they discuss it in secret,** as far as I know; others, the most influential ones, are for the hard line. Those are not human beings, in my opinion...*

ME: *Do you think they are parasitized and under control?*

G: *Yes, I think so: **between the plants and the parasites they are truly inhuman.** They don't care about anything, only about the project.*

ME: *I understand... but can't you isolate them, put them in prison, make them do something else?*

G: *No, **they would never accept it: this is their whole life, they have nothing else.***

ME: *I would like to continue the conversation with you: you see, in the end I'm not here to blackmail you, as I hope you can understand.*

G: *It's dangerous for me to do this...*

ME: *You have to talk to the leaders who are for change: it's important, G (omissis) You know very well that when you are no longer of use to the aliens, you will be the first to die. Acting differently you could obtain much more important results, but you must act free from any foreign influence, at least on Italian soil. Do you understand?*

G: *Yes, but it's not as easy as you think.*

ME: *Change is possible, in my opinion; you have to get busy, though.*

G: *(Silence).*

ME: *Well, I'm going now, but maybe we'll talk again in the future [...].*

The author of the experiment continues: *"Well, it must be said that all this is in general the discussion that took place. Now my only doubt is that I have a monstrous imagination... except that the discussion was immediate, as in hypnosis. There was almost no time to think about what to invent...*

Is it a figment of my imagination? Is it possible? The fact is that they only communicate with me through the ear implant. Before I started talking to the soldier I was concentrating on this implant, thinking about how to deactivate it... only then I said to myself- "Maybe if I do it I can't talk to the soldier; let's do the test first."

Example 7

Thursday 2 June 2005.

Last night I spoke to my Soul. I told her that she must help me. I can't do it alone, I don't have the strength to melt and destroy the plant and the equipment of these soldiers; I can't do it. They make me feel bad and I need her help. Last night I didn't even know if she had really listened to me. There was, of course, that slight vibration that always appears when we talk, but I was so exasperated that I didn't even expect what happened today.

Today: 2.45pm.

I lie down, close my eyes and suddenly a wave of very strong energy envelops me!

In an instant I am catapulted into the conference room.

I vibrate... I vibrate very hard... throughout my body.

I feel that I am connected, completely: Soul, Spirit and Mind.

And the body is crossed by it.

There is no time to think, to speak: it is only this lightning energy that in an instant melts the military equipment. In the room where I had seen the soldier with that kind of helmet on his head some time ago, there is a console of instruments that is truly and literally melting before my "eyes" and those, astonished, of the people in uniform who populate it. The metal is liquefying, sizzling and melting. The wires are crackling. The soldier is still in the conference room, in my hand. I have not yet destroyed the implant: I will do so shortly. I know that, by damaging that panel of instruments, I have disconnected a certain number of abductees that they control with those devices. I hope that, while I am doing this operation, the information will also pass to them, and they will be able to do what I am doing and free themselves. In any case, before they can repair the damage, it will take time, and perhaps that time will be useful.

The soldiers in the console room are angry and running from one side to another.

The superior, in a khaki brown uniform with many medals and decorations, shouts that *something must be done to stop me. He doesn't understand how something like this is possible and the soldier who is with me in the conference room is telling him that it was me.*

I am in front of him, in the room, and now I speak to him. A few words, dry and clear: "Now it's your turn."

He looks at me alarmed: "What do you want to do?"

I don't answer him, not with words, at least: a series of images and emotions pass from my mind to his. Pain, screams, crying children, all the people they have taken, tortured, used, with their human load of pain and desperation, the fear, the physical sensations, everything... from my mind, to his.

I know you told me to do it another way: to make him feel how inept and useless he was, but I preferred to do it this way: to make him feel everything, inside and out, physical and moral pain together, that he has caused to others. There is perhaps no greater ineptitude than this.

I see him bend over, put his hands on his head and scream: "No, no, that's enough"

"Yes," I say. "Enough: now really enough. Enough, enough, enough, enough..."

I keep repeating it over and over again... and as I repeat it... I visualize my head, the area of the brain where the implant is located.

Here's the system: I visualize it and surround it with a green capsule, then I go inside of it. I am inside and from inside I destroy it. It melts, it curls and hisses...

"Enough: now that's really enough. "

The soldier is no longer there: he left the room.

I keep vibrating: I haven't stopped for a moment since it all started.

I remain with my eyes closed. I want to continue seeing... Just a moment more...

I see the soldier in the room with the equipment, taking off his helmet. He is shaking. His superior orders him to do something. He responds, in a faint voice, that there is nothing that can be done now. The superior calls another soldier and tells him to activate the alien implant. The soldier looks at him in amazement and says: "But we can't. We don't have permission to do that!"

Luì replies that he doesn't need the permit, to just activate it, that I have to stop. He tells him that it's not possible and that if the aliens find out it will be a big mess.

He's scared.

The superior tells him that he doesn't care about the aliens and to follow his orders.

I don't think they'll be able to get me back.

Now that's really ENOUGH.

FANTASIES OF SICK BRAINS OR PHYSICAL REALITY?

Whenever I share abductees' stories in public, there is always someone who raises an eyebrow (usually the one corresponding to the eye with which they see better) in a challenging tone, as if to say that these are just incredible inventions.

Now that, moreover, I put on the same level as reality a virtuality contextualized by the mind of the abductee, many will say that a sick mind has created a dream in another sick mind.

I must say that, in this research, I no longer need physical evidence and also that I consider them useless and totally virtual like three quarters of what we perceive around us; however, it is the case that I take into consideration the many people enslaved by the left lobe of the brain and, among them, those who do not possess Soul and need the "certainties" of their own virtuality, to which they are morbidly attached.

It is precisely for them that I add this chapter dedicated to the analysis of military microchips.

From the stories given above it appears that a military implant can be placed inside the human body at the height of the temple (right or left, it was not clear).

None of the abductees I knew showed any signs of the presence of this implant, apart from a scar on the forehead, above the eyebrows, in most cases more or less shifted towards the left side of the skull.

So I decided to reanalyze the available data to look for unlikely scars and, correspondingly, the more than unlikely implants.

I remembered having available, in particular, a frontal x-ray that showed the presence of the dental implant.

The abductee in question, on a date following the date on which the x-ray was taken, had discovered, together with the dentist, some anomalies in her dental panoramic image.
For various reasons, however, she had not been able to get hold of it, but she had remembered that, a few years earlier, she had carried out the X-ray that I have today.

You can clearly see an implant that the dentist, reading the panoramic x-ray, had first mistaken for a reflection of the nose piercing (immovable) and then for a metallic foreign body left there by who knows which other colleague.

Let's analyze this plate in great detail (figs. 86 - 87):

- The blue arrow indicates the suprapalatal implant which also appears in the pano-dentist's branch, while the red one points to the nose piercing.

For obvious privacy reasons, the personal data of the adopted girl and those of the doctor, as well as the date the x-ray was taken.

- The green arrow, instead, shows an area that is very difficult to see at this level of resolution; it is slightly darker and squared, as if the skull at that point absorbed more X-ray radiation.

I thought it appropriate to go and verify better with appropriate graphic algorithms (Spline ©) what was hidden in this point of the x-ray, which also corresponds precisely to the area in which the abductees claim to have a micro-implant.

A strong enlargement (without loss of resolution) highlighted the presence of a sort of very transparent film (probably plastic material and, according to an initial, not in-depth analysis, almost invisible to x-rays), highlighted in figure 88.

The luminous body to the left of the observer is enclosed in a black circle: it is not part of the abductee's bone tissue, just as the arrow-shaped structure enclosed in the orange circle is not part of it.

Furthermore, a careful analysis of all the drawings highlights the presence of thread-like structures similar to the tracks of electronic printed circuits, which connect the main structure (yellow circle) to the arrow-shaped microconstruction highlighted by the orange circle.

But the strangest thing is the presence of four graphemes - which look like letters of the Hebrew alphabet - inside the main body, which resembles a round button.

The examination with the "emboss" filter of these four letters, which are also clearly visible in the color drawings, highlights that:

• the letters of the Hebrew alphabet are four; • they are all upside down along the y-axis (horizontally); • from left to right the letters are Bet, Kuf, Yod, Zain, all perfectly aligned in a line of text.

It follows that a thin membrane of plastic material (the body of the chip containing the printed circuit board) transparent to X-rays was introduced into the skull of the abductee with the 'obverse' of the letters facing away from the direction in which the X-ray is viewed. Reorienting the four letters, one reads BKYZ (http://www. yivoinstitute.org/ index . htm).

I don't know what this acronym symbolizes, but I can think that the first two letters mean *Brain Kontrol* (mind control) which, in Hebrew, would be written using a K and not a C, as would also happen in Yiddish (the Hebrew of Northern Europe, fig. 89).

Now a question arises spontaneously: what is a piece of "plastic" doing in the skull of an Italian abductee, on which is written BKYZ in Hebrew and inside which are found almost imperceptible traces of tracks that resemble those of electronic printed circuits?

What kind of agreement exists between Israel and Italy?
The little we know is rather confusing: aviation pilots have always

Israeli military conduct exercises together with Italians stationed in Decimo-mannu, Sardinia. But the news is this:

From an article by Manlio Dinucci in "Il Manifesto" (February 2, 2005) *http:// www.tsd.unifi .it/ juragentium/ it/ surveys/ palestin/ ItIsr.pdf http:// lists.autistici.org/ message/ 20050203.113737.8d64804a.en.html*

The Berlusconi government intends to ratify a treaty with Israel for military sectors. The agreement violates Law 185 on arms exports, since it extends to Israel the privileged treatment provided only for NATO and EU countries, and establishes military cooperation with a country that has not signed the Treaty on the Non-Proliferation of Nuclear Weapons. The agreement provides for the exchange of armament material, organization of the armed forces, formation and training of military personnel, and military research and development.

Activities which, according to the "security agreement" signed in 1987, will be carried out no under military secrecy.

Italy and Israel have already **agreed** and financed **"the joint development of a new highly secret electronic warfare system".** Since this is a field in which Israel has so far cooperated only with the United States, this means that the Italian-Israeli agreement has been approved in advance by the White House. It is therefore not just a technical agreement: the foreign and defense ministers have defined it as "a precise political commitment, undertaken by the Italian government regarding cooperation with the State of Israel in the field of defense".

A five-year agreement, automatically renewable, which will bind not only the current, but also future governments, to a precise foreign policy choice: that of standing by the Israeli government whatever it does. A particularly serious choice, since the Israeli government is determined to use every means to maintain its monopoly on nuclear weapons in the Middle East. The *Sunday Times* reveals that Israeli forces are training for an attack on Iranian nuclear facilities. The Bushehr nuclear plant, built with the help of Russia, would also be destroyed, which is committed to supplying nuclear fuel and reprocessing waste, thus ensuring that Iran does not use it to produce plutonium. The plan, which also includes the activation of Israeli nuclear forces, ready to strike in the event of Iranian retaliation, was agreed with the United States. Israeli fighters would pass through Iraqi airspace controlled by the Pentagon and would be guided by US satellite systems. US officials have said that "a military attack on Iranian nuclear facilities by Israeli or American forces cannot be ruled out if the issue gets stuck at the United Nations." According to experts, "delaying the military attack carries the risk that, once the Bushehr reactors are started up, their destruction could cause an environmental catastrophe similar to that of Chernobyl." In this situation, just as the EU is engaged in a delicate negotiation with Iran on the nuclear issue, the approval by the Chamber of Deputies of the military agreement with Israel would give the Sharon government the political signal that Italy is ready to support it in the attack on Iran.

All this means that Israeli soldiers can roam freely and secretly on our soil, and that they are not accountable to anyone for their presence in a country that is under the aegis of a united Europe.

The reader must understand that we are not talking about military implants inserted into the skull. of people as if it were an elusive and unprovable fantasy.

I invite you to read the interesting report entitled: *The 1950s Secret Discovery of the Code of the Brain: US and Soviet Scientists Have Developed the Key to Con-sciousness for Military Purposes. How The US Government Won the Arms Race to Control Man. A documentary with quotes by leading scientists, professionals and several independent sources.* It was written by Cheryl Welsh and posted at *http:// mindcontrolforums.com/ victm-hm.htmiWelsh.*

By reading it you will be able to immediately clarify your ideas on the use of the systems illegal electronic devices placed into the brains of poor, unsuspecting people.

To consult a (very incomplete) list of the victims of these abuses and the relative testimonies, just type in any web navigation program: http://mindcontrolforums.com/victm-hm.htm. At the time of writing, there are 463 people who have reported news of electronic implants found inside their bodies in the United States of America alone, the most civilized and democratic country in the world!

ANOTHER INTERESTING EXAMPLE OF ROUND TABLE

In this special case, the complexity of the situation that emerged from the round table test required a particular interpretative in-depth analysis. Let's see it:

I am the presenter and the show hasn't started yet, but from behind the scenes, where I am (left side of the studio), I look out a little to see how many people have come. I look to the left and I see people sitting in the semi-darkness of the studio. They are silent, all sitting, composed and waiting for me to come in.

They are human, all human. I

have a studio with blue walls, the blue of a starry sky, very nice; I like that color.

There are three cameramen, one on the right, one on the left, and one in the center, behind the audience. The audience is divided into two halves, so that the cameraman in the center does not disturb anyone.

In the center of the studio there is a small table that I can't imagine being round, but it has a futuristic shape (drawing). The color of the table is red. There are three chairs, the ones with wheels, very comfortable, padded and soft. I'm wearing a white suit, my hair is loose. There are people (humans) behind me, working with cables and I'm waiting for them to give me the go-ahead to enter the studio and introduce my guests, who I still don't know if they've all come.

I look around and am told: "Now you can begin: the guests have arrived.

"

The lights come on in the studio, people applaud, I enter smiling. And the camera on the right films me. It films my face and also while I'm entering. I turn to the audience, now, and I begin to welcome and illustrate the theme of the evening.

"Good evening ladies and gentlemen, we are here tonight to discuss this topic: aliens and myself. At this point I will immediately introduce you to our guests for tonight, who are: Mrs. Anima (the left camera frames Mrs. Anima who enters from the right side of the studio). And a middle-aged lady, dressed in white, smiling, with a pearl necklace around her neck; she wears white clothes of very light fabric, but rough to the touch, with a scarf also white that passes behind her neck to the front and reaches the height of her belly. She has a large breast: you can see it, even if her shirt is not tight, in fact it is very large. She has a knee-length skirt and shoes, also white, with a little heel. Her hair is white, bob, with the ends pulled upwards; she has a parting on one side, on the left, and her hair makes a wave to the left. She is smiling when she enters, her step is decisive, her gaze proud: she seems like the queen of the show, with her head held high and her eyes looking towards the audience, as if she could embrace all the people present with a single glance.

I walk towards her and shake her hand: I invite her to sit down (the central camera frames me while I am with my back turned and I shake the lady's hand); I make her sit down on the first chair. While she sits down, they still frame me from the left, because the next guest is about to enter, who is Mr. Spirito, I announce (Mrs. Anima re-enters the frame which is pointed towards the door, so she is visible and, while I announce Mr. Spirito, she adjusts her dress).

Now another guest, ladies and gentlemen, Mr. Spirito. An elderly gentleman, also, with a brown suit of cloth, both jacket and trousers, with a moustache and a hat on his head, a kind of bowler hat also brown, with a burgundy colored band. His shoes are black, he has a black bow tie and a white shirt. The fabric of the jacket and trousers is wool type; they are winter clothes, autumn colors. The shirt is of fresh linen fabric, very clean, white and has small round white buttons. His moustache is black and thick. A long face, with thick eyebrows, small and dark eyes, but very deep and attentive. He enters the studio and, while people applaud, he looks down for a moment, walks quickly, a little stiff, with his arms at his sides, he is very thin and tall.

Mrs. Soul is also tall (certainly not as tall as Mr. Spirit), but she is more fleshy than Mr. Spirit. He goes straight to sit down without saying hello to me while I, with a slightly embarrassed smile, say to him: "Mr. Spirit, this way."

he has a center camera shooting, I'm three-quarters, while the spirit is filmed from the front and he replies to me: "Oh, yes, yes."

We shake hands. Mrs. Anima, who is sitting, raises her eyes to look at him and laughs softly, amused by Mr. Spirito's gaffe and invites him, along with me, to sit on her left, on the second chair. Mr. Spirito sits down and pats his jacket to straighten it. Mr. Spirito is a little tense, a little clumsy; he sits straight on the chair without crossing his legs, whereas Mrs. Anima crosses them. She has her right leg over her left, she sits gracefully, always in control of the scene, and sways on the chair, to turn towards the audience and other parts of the studio (the camera on the right frames this behavior).

I am in the center of the studio and I am about to let Mr. Mind in.

"And now, ladies and gentlemen..." (the middle camera takes me in a medium shot) "... our last guest: Mr. Mind. Applause; there is a little shouting among the audience and a 20 year old boy enters, wearing a very strange suit, dull yellow, with question marks of various sizes printed on both the jacket and the trousers, with a top hat on his head, also with that pattern printed on it. The points

questions are green and red. Black shoes, a white cotton T-shirt under the jacket, no tie.

When he enters, he takes off his hat with a small bow: he is casual. His hair is light brown, with reddish-blond highlights and a wet-look mousse has been applied (it is always the left camera that frames all this). He is a nice, cheerful and casual boy, the audience laughs at his extravagant clothing, but he likes it and it is not a mocking laugh.

The audience is filmed with the middle camera, which frames a lady who brings her left hand to her mouth to try to cover her laughter; she also has a white handkerchief in her hands, which she uses to wipe away the tears caused by laughter.

Now the center camera shifts to me, and I sit the boy down in his seat, shaking his hand.

He sits down and puts his hat on the table; his legs are open as he sits. (right camera filming).

Always the right camera now, excluding the guests, frames me while I say: "Well, now that all our guests have arrived, we'll reserve a little commercial break. See you in a bit!" (middle camera framing me in close-up.)

During the commercial break, people in the audience start talking among themselves; there is some murmuring and I go over to the guests and ask: " Would you like something during the break?"

Mrs. Soul asks for a glass of water, Mr. Spirit for a coffee and Mr. He's thinking of a cigarette.

Mrs. Soul smiles at me as she tells me she wants water. Mr. Spirit looks down as she says "Coffee, please," and Mr. Mind, as he says "A cigarette," is now sitting differently: his torso is leaning back, he is almost lying down on the chair, while his left leg is crossed over his right (in the manner of men, to form a 4). He is relaxed; his gaze is straight ahead of me, he also has his hands behind his head, high. Casual, he smiles at me and nods his head.

I have a double view of this scene: my perspective, which is in front of them (the guests), and the central camera, which is filming from behind, in the distance.

While a stagehand brings the things requested by the guests to a cabaret (he is a 40-year-old man, with short hair, balding but not noticeably, dressed in jeans and a blue shirt, with headphones on his head - Left camera filming the man as he enters the studio from the left side, but not from the same entrance as the guests: he comes from the back of the studio) I lean on the table, half-seated, next to Mrs. Anima, to her left (center shot, so I see myself from behind).

I offer things to the respective guests with my left hand; the cigarette, however, I hand it over with the right (Mr. Mind has the lighter in his pocket, a shiny Zippo).

I ask the two guests who are sipping and the other who, with a confident and quick gesture, he opens the Zippo and prepares to bring the cigarette closer to the flame, if they know each other.

Mrs. Soul answers first (I would like to add, if this makes sense, that it came naturally to me, while I was visualizing, that Mrs. Soul answered first, regardless of the "command" that she [the writer, Editor's note] had given me; perhaps because I am sitting next to Mrs. Soul... And it is always the central camera that records.)

Mrs. Soul is about to answer my question right away, abruptly stopping her drink and swallowing very noticeably. As she answers, she puts her glass on the table with her right hand and says, "Oh yes, Mr. Spirit and I know each other personally (Mrs. Soul looks at me); Mr. Mind, on the other hand, we often see on television."

She looks at Mr. Mind, and then at me, as she smokes and exhales with laughter, then speaks up and says, "Yes, I'm quite famous..." with a pleased face.

Mr. Spirito is always looking down and is silent. He stands still, motionless. I notice him and ask him: "Why are you, Mr. Spirito, so stiff; are you not comfortable?"

And he, still looking down, says: "Oh, no, no, I'm fine here.

He looks up at me as he says this. His eyes are wide open and you can see the veins: the white of his eye is yellow. It scared me: too sudden a gesture. He has eyes with a really deep look. I wonder if what I said to him made him angry and he replies: "Oh, no, no..." looking down. I remain like that for a bit and Mrs. Soul intervenes, noticing that I am a bit in difficulty and, with her right hand, goes to pat Mr. Spirit on the left shoulder. While giggling she says: "Oh, don't mind it: Mr. Spirit is a bit brusque, but deep down he is good" and starts to pull Mr. Spirit towards her (camera in the center).

Mr. Spirito sketches a smile under his moustache; I look at him (another camera pops up and films my smile and my gaze trying to meet Mr. Spirito's, but without success).

I pat myself on the left knee and say, "All right, Mr. Mind, you know Mr. Spirit and Mrs. Soul?"

In answering, he returns to a composed position (the hat, previously placed on the table, is now gone; I don't know where it is) and says, settling himself properly into the chair: "Yes, I know them, even if they are not very famous in the television world; however, they are characters of considerable importance (he rests his elbows on the table and then stretches out his arms, joining his hands and intertwining his fingers). Mr. Spirito is an excellent doctor (always center camera)."

"Mrs. Soul," continues Mr. Mind, "is an excellent medium and psychic.

I ask Mr. Mind: "And what are you?"

Him: "Me? He, he" Mr. Mind laughs. "I'm a very good thinker."

Me: "Why do you dress in such an extravagant way? Don't you think you risk getting... appear frivolous?

He takes a deep breath, leans back and says: "What do you want me to tell you... I'm also extravagant; I like being like this, I move well in these clothes.

He mimes movements with his shoulders and laughs. I laugh too.

They signal to me: let's start again. I give myself another pat on the left leg and get up from the table, I go to the center of the studio and, addressing the people (both at home and in the studio), I resume the theme (always the center camera framing me in medium shot and sometimes the right camera): "Well, friends, we left off for a little break. Now we're back and we're about to start. I remind you of the theme..." I look down, pause briefly and say: "Myself and the aliens" quickly, to compensate for the pause.

Well, I turn quickly to the guests and begin. Mrs. Anima smiles at me, because she knows I will begin with her. Her gaze is ready.

I'll go with the first question: "Mrs. Soul, do you know the situation of the body? that contains it. "

She sighs deeply, looking straight ahead, and says: "Yes, I know her: it is a sorrowful, lost body. The eyes of the body that contains me are in the darkness, the child is lost, trying to get out of the darkness. I see her: it is you (turning to me), little one, I see you in the mirror, I see your big eyes that are lost. You try to escape, you don't know where to go and you are confused. I see you crouched on the ground, among the dry leaves of a forest, with your hands on the ground, looking up. Your hair falls on your shoulders, long and flowing, your gaze is so penetrating; the moonlight illuminates your face and your long, white clothes. "

I continue and ask her, "Do you know of any beings interested in this container?"

And she: "This little girl is so bright; I don't see anyone around her."

"Answer me clearly: do you KNOW if any being is interested in this container?"

"I don't know, I don't see anyone around her."

Mrs. Soul stops staring straight ahead with her eyes fixed, as if she were in a trance and was trying to connect with some entity, then she looks at me sadly and says: "I'm sorry, I can't see more than this. "

"What is it that keeps you from knowing?"

"There are forces that cannot be penetrated in this way; you are asking me for something that I cannot do so hastily."

"What should be done then?"

"You have to get in touch with the entities, merge with them. "

"Have you ever been in contact with these entities?"

"Yes, I have been; I have been in contact with many entities. "

"Did she enjoy contacting these entities?"

"I can't say: each one is different, each time I come out with different feelings."

"Which body does she like to be in more, the one that contains her or the others where she goes?"

"My home is my little girl, it is with her that I emanate light."

"Mr. Spirit and you?"

"I believe Mrs. Soul and what she says. "

"Do you sense anything strange?"

"Mrs. Anima and I were once together, then we broke up and I devoted myself to studying. She is a very sensitive woman. I have never come into contact with entities: I believe they exist, but I have never felt them. "

"Mr. Mind, what about you?"

"I don't know whether other entities exist or not: sometimes I think so, sometimes I think no. Often talking about entities, about aliens, gets a lot of audience on television. "

"Have you ever seen them? Have you ever seen anything strange in the sky?"

"Yes, I saw them while awake, but it takes me a while before I jump to the conclusion about aliens."

"Are you governed by rationality?"

"Yes, I tend..."

I am without questions, the audience is speechless, there is silence in the studio. I add: "Is there anyone who wants to add something?... No?"

Mrs. Anima gets up and comes to me, takes my hand and says: "Dear, I'm with you..." and smiles at me. Everything goes silent. The other two remain seated at the table, the audience gets up and leaves. The guests leave from where they entered and I also go to smoke a cigarette backstage.

It is evident that the author of the story recognizes herself in her Soul, but also in the Spirit and in the mind. It seems that the latter represents the means and the way of appearing that the woman prefers to manage relationships with others, even if this extravagant character "wears" many question marks, a sign that sometimes she does not know how to adequately relate to her own thoughts and cannot understand them completely. The idea of the extravagant person, however, fascinates the author and her mind, therefore, follows this ideal.

The colors of the question marks on her dress reveal that the woman is asking questions. of which concern the sphere of action, life (green) and the senses (red).

But the author of the story is not only mind, she is also Soul. The color of their clothes is the same, but the Soul is older and appears flourishing and maternal; therefore, in a metaphysical sense, capable of nourishing.

The Spirit, however, seems to be less familiar to her.

The Soul prefers to stay with its own container and I had no doubts about that. She also claims that there is no need to be afraid, because she is watching over and protecting him. I had no doubts about this either; moreover, in this context, the Soul is alerted and aware of everything that is important to know (which is not always the case).

He assumes an open posture towards his interlocutors, as do Mr. Mind - sitting with his legs wide apart - and the Spirit, who crosses his left leg over the other (archetypically leaving his genitals free to be attacked by whoever is on his right).

During the commercial break, you can see that the Spirit sits with a backward posture - a classic position of someone who does not want to interact with the interlocutors - he looks down and cannot hold the interviewer's gaze. He would not have even gone to shake her hand when he entered, if it had not been for the woman's verbal warning.

The Soul wants to drink water; this indicates a good relationship between it and the Mind (see the meaning of the four elements in relation to the fundamental archetypes).

The mind, on the other hand, smokes, and this indicates a good relationship with the Soul (symbolism of air linked to the term *anemos),* but the Spirit does not know what to do and shows its nervousness by asking for a coffee.

The situation that emerges regarding the abductions seems to be interpreted in the following way: at the moment, the author of the story is free from alien interference, but the Soul does not look favorably on the fact that the Spirit is decidedly

distant while previously he was very close to her. He has an unclear attitude: he always keeps his eyes down as if he had something to hide.
He says he is studying now. This is a typical left lobe brain attitude, a typical alien attitude (LUX).

The strangest thing is the number of cameras: there is one too many. While the subject and his guests are filmed by the three in the studio, the fourth one appears and frames the Spirit only once at the very moment he is trying to express himself. It is a further point of view that tries to verify if there is eye contact between him and the author/host, but this does not emerge.

Who is behind the fourth camera, I wonder? The three guests are sitting in a certain order but, once again, the Spirit tends to get the wrong place... he doesn't want to sit next to the Soul, but then he gives up and pretends nothing is happening.

The three guests sit in a way that favors the conversation. According to NLP, they want to talk to each other. At least the Mind and the Soul interfere with each other, even if the latter does not want to reveal its intimate essence.

The weak point is the Spirit that... could be strongly infected by a LUX. The LUX does not want the author/host to speak with her Spirit and that this could somehow get close to her again, and checks, with another shot, that she does not dare to look up; it does not even want the woman to speak with her Soul: in fact, when this goes to her and takes her hand... it is no coincidence that the light in the studio goes out and everything remains in darkness.

The Spirit is nervous: something is wrong... The television studio is the symbolic representation of the abductee and contains her body, her Mind, her Soul, her Spirit and also the parasitic aliens. The two stands of people probably represent an archetypal vision of the right and left lobes of the brain.

At this point my advice was to resume the experiment and go again, with the visualization, into the virtual television studio while the staff are perhaps working on something else or are on break, and to look at who is behind the four cameras by asking the *cameramen,* I don't know... how they were hired or something like that. Here's what happens (the virtual dialogue is reported in italics, some particularly important sentences in bold italics and my comments in bold):

I am backstage, where I first entered; I smoke a cigarette and look up. I am a little thoughtful. I hear behind me the noises of the cameramen who are rewinding the cables of the cameras. I see the one of the right camera **(which controls and films the Soul)** *rewinding the cables first. I go to them.*

The lights in the studio have come back on, but they're dim and dark. I walk over to this cameraman and ask, "How did the show go, in your opinion?"

And he: ***"Good good,*** *now I'm rewinding the cables..."*

I turn around and try to see the other cameramen, the one in the center and the one on the left. I don't seem to see them behind the cameras and I ask the one on the left: "But where are the others?"

"I think they went out *for coffee."*

"And they leave everything like this?"

"I'll take care of removing the cables, the cameras will stay here ***for the next shows.*** *"*

This boy is nice and kind.

"Who hired you here at this firm?"

"I was hired by chance, by an acquaintance, and they made me come here.

"And the other cameramen who were in the center and on the left?" **(i.e. those who control the Spirit and the mind.)**

"I don't know. We'll have to ask them."

" OK, I'll go look for them. "

I walk away from the man, take a few steps and the other two emerge from the back of the studio, to the left. They both have something in their hands: one a coffee and the other a cigarette **(they can recognize each other by what they have in their hands: the cigarette distinguishes the cameraman of the Mind and the coffee that of the Spirit).** *The first one in front of me* ***(because the other is behind him)*** *is a bit chubby, with long black hair. He comes forward and says: "So, was the show good?"*

"Beautiful! Yes, it was very beautiful."

The other man, I see him now, ***is thin and tall, more shy. He leans against the left camera*** *while listening to the conversation between me and the fat one.* ***He pays attention to what I say, but every now and then he looks around the studio and down to check the toe of the shoe he has placed on the camera stand. He sometimes touches himself under his nose and chuckles, looking down.*** **(This cameraman is performing a series of movements that indicate he is nervous: he wishes he were somewhere else and tells lies even though he thinks he is superior. Moreover, he is physically similar to the character he is filming: as thin as the Spirit.)**

"If you don't mind, I'd like to ask you a few questions. How did you get hired here?"

Ciccio answers and says: ***"I have been working in this sector for years."***

"Which camera were you on?"

"To the one in the center."

"And you (the skinny one)?"

"Me too: I've been working in this studio for years."

"Are you friends with him (the fat guy)?"

"Yes, we've known each other since I've been working here too. *It's been fewer years, but long enough. "*

"So he (the first cameraman I met, i.e. the guy with the camera on the right) is the one who's been working here the shortest time?"

"Yes," replies the guy, "in fact I don't know them well."

"How many cameras are there in here? There are three of you, but there is one on each side part of the study. Who works there?"

We all turn in the direction of the camera on the other side of the studio. No-no one answers except Ciccio: " ***That one goes alone.*** *"*

"But can a man operate it?"

"Yes, but it's designed to go on automatic."

"Did anyone go back there to operate it during my show?"

"I don't know, I didn't see: I didn't see anyone move to go to the metstay behind that camera."

I look at the other two and they tell me they didn't see anyone.

"I didn't actually see anyone either. *I don't even remember seeing her when I went in,* ***but at a certain point she appeared.*** *"*

Ciccio replies: ***"Because that one is placed behind that screen (he points to it). There is***

***a closet, back there, and that camera goes there."** Some shows need a camera that frames from that position.*

"So you're telling me the camera was always there, behind the screen?"

***"Yes, it's always there. It's activated when needed** (the man always looks me in the face, his attitude is calm)."*

"Who activates that camera? How does it work?"

*"So (it's always the fat guy who speaks), as you see, all the cameras have wheels, so that we can move them more easily. That one is electronic. It moves by itself. Of course it can also be operated by a man, it is the same as the others, **only that ours do not have automatic activation: we have to move them ourselves.** "*

"Why wasn't it activated at the beginning of the show?"

"Because it comes into play for certain situations; it's an extra, it's not strictly necessary. The director decided that, given your position and that of the guests, it had to be activated in that way."

(As the conversation progresses, the idea becomes clearer that the cameras are a sort of visual control over Spirit, Soul, Mind and body: something controls the Soul, something the Mind and something else the Spirit. Then, every now and then, the direction - that is, the controllers/supervisors - needs a further control that can be performed by a man, but also automatically.)

"Because it was not put behind the screen by the director, but was left there where did he pick up again?"

"It can't go back electronically, by itself, because the wheels get caught in the wires: we have to go and put it back and pull the cable. Let's go over there and I'll show you how it's done and how it's attached."

We go there and I see that there is a wire entering the wall.

"OK thank you".

*"Just give it a twist here and throw the cables over here. A man, to go and get it, would have had to go through the stadium and he would have been filmed. Instead there was no one, so I deduce that it was the control room that started it automatically. Behind this screen there is the wall... **and the box that contains the circuits of the machine.** You can't go from behind."*

*"Yes, I saw it. But I had never seen a camera that worked like this. It's new, **integrative.** Listen, have you ever seen a work like this that you know of? rator behind?"*

"No, she always went by herself. She doesn't have to do much work."

" Not even for testing? Have there ever been any problems with this camera?... What if the cables got caught, what if it got stuck?"

And the fat guy: "It's never gotten caught; it has to take three steps and then the upper body turns in the directions... "

"Is it always the director who decides?"

"Yes, certainly."

"Do you know anyone from the director's office?"

"No, I've never been up there (the direction is up there, high up in every sense)"

"Okay."

We go back to the others who are talking among themselves and I say: " Okay, guys, I'm going now. Good continuation of work, bye, goodbye. One last thing: you (Ciccio) put the cables on a pin and put the camera away... how does the tele-camera, if the wires are wrapped around the pin? If it moves when it's activated, it can't move much..."

"Yes, that's right, they shouldn't go around the pivot. "

"Why did you put them there around the pin?"

***"Well, it came naturally to me: I've been wrapping them around the pin for the normal ones for years..."** "It was an automatic gesture, then... yes? If I hadn't told you, it would have been quite a mess, don't you think?"*

"She would have gotten caught in her own thread. Eh, he, I'll go untie her."

"No, leave her tied like this; maybe the director will come and tell you when to untie her..."

***"I can't, I don't talk to them,"** I don't know when they decide to activate it; let me go and throw down the cables.*

He "runs" over to the screen and throws out the cables **(I don't** *see him,* **but I think he does).**

(You can see how the fat guy would tend to get the camera caught on purpose, if he could do it. He doesn't and can't talk to the directors: he just obeys. He laughs every time he seems to be lying.)

" You never seemed to bother with that camera, I think... putting it back in place... so it seems to me."

"I actually never went to fix it. "

"And who's going?"

"I don't know; when I finish doing my things, my colleagues and I go away. No I'm watching where that camera is, if they activate it or not... I don't know, and you?"

"We don't even know who's going to put it away..."

"It is put back by someone, obviously..." I say "... and then why don't they leave it always in the middle ready, instead of letting it come out from back there?"

"Because (speaks the accio) I am the one who is at the center camera, otherwise I frame it later and you can see while I'm filming; ***it's not nice to show another camera in front from home, it disturbs the background. Maybe that's also why it's electronic.*** *See how we are dressed? We are workers, it's not nice to show yourself on television, where everyone is well dressed".*

(The camera and its operator must self-mask, otherwise they are discovered.)

"But, sorry... the camera, even if it's electronic, is always in front of your central one, so the same thing applies: the electronic one also films you, if it goes into action, and maybe the other two too..."

"Yes, but (the accio speaks) it's just a "moment: that intervenes for a short time, ***while we always recover everything.***

"Could it be that someone from the cleaners will put it away?"

"Yes, it could be: we don't put it away. We think about these of ours. "

"Okay. I'm going now. I'm going to do another show soon in this studio: that's why I wanted to sa- for certain things. Thanks, bye."

"Good evening, Miss.

I leave from where the two men entered. There is a bar and there is also the exit.

Rereading I realized that the fat guy was making fun of me: *first he tells me that they are the ones who go and put away the electronic camera and then later that they are not the ones who take care of it: he also contradicts himself when he rolls up the cables of the electronic camera.*

ca and actually it shouldn't, because otherwise it gets caught... Well, tell me what to do... in my opinion, before moving on to gather the guests again, we should figure out who is going to put that camera away.

That's why, in a subsequent viewing...

I go back to the studio. It's still in semi-darkness. There's no one there, but then I see that there's a little dwarf handling the camera, ***the one behind the screen.*** *He's taken it out from behind the* ***screen and is talking*** **(But who is he talking to, if he's alone?)** *He hasn't noticed me. I approach. He is dressed in jeans, classic black men's shoes, a shirt, more or less like the other cameramen. I don't know exactly what he does: he touches the camera, looks at it... scrutinizes it.* ***He is bald.***

I walk up to him and say, "Excuse me, what are you doing here? Who are you?"

"I am the cameraman of this camera."

"He's angry, *what was he saying while he was talking?"*

"They touched it: they didn't put it the way it was supposed to be"

His eyes are reddish brown, his face is round. ***He has a gold chain around his neck*** *and a hairy chest, a black leather belt with a square steel buckle, black shoes.*

"What's your name?"

"Ben-jamin *(pauses between ben and jamin).* "

(The person in charge of the fourth camera appears small, bald and with eyes that really make one think of the figure of LUX, the one who interferes between Spirit and Mind, the one who controls the Spirit. The symbolism of the gold chain around his neck could also be an interesting signal, as could the buckle on his trousers which, from an archetypal point of view, in the male highlights the genitals.

A buckle is a closure and, from data obtained from regressive hypnosis, we know that LUX does not procreate.

There is also a name for this mysterious cameraman; it is a name that, arche-typically, certainly has a precise meaning: 'Ben Jamin', or 'Son of the Right'. In Hebrew: 'beloved'.

'Then Jesus came from Galilee to the Jordan to John to be baptized by him. But John prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Permit it to be so now, for it becomes us to fulfill all righteousness." Then John consented. Now when Jesus was baptized, immediately he went up from the water; (Lk 3:21: "while he was praying") and behold, the heavens were opened (Mk 1:10: "he saw the heavens torn open") and he saw the Spirit of God descending like a dove and lighting on him. And behold, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."

(Ps 2.7; Gen 22.2; Is 42.1).'

From an archetypal point of view we have already seen in other writings how the symbolism of the dove is linked to the luminous alien called LUX. It seems that the culture of the abductee influences in some way this response, which becomes even more coherent considering that, unconsciously, she knows the true meaning of the name Beniamino and, always unconsciously, she considers it appropriate to associate it with the figure of the fourth cameraman).

"Who hired her here?"

"They hired me out of charity, because otherwise ***I wouldn't have had the money to live.*** *I come here and take care of this camera: I keep it clean and put it away properly.* "

"But does anyone in this studio know her? Yesterday I spoke with other cameramen and They told me they don't know who is in charge of this camera."

"I'm small: not many people see me. I come here when there's no one: ***I work illegally.***

I sit on the floor next to the man.

"You have nothing to live on?"

"No, it's not easy to work when you're so young, then you find jobs like this, which don't take much time and skill. I have to do simple things, keep this camera clean and see if it works, if it's okay. I come here when there's nobody here and sneak away when I'm done. Nobody sees me.

"But do those who hired her know she's coming?"

"Of course, even if they don't know when, *but they see that I do my job."*

"And do they pay for it in money?"

"Yes."

"But where does she live?"

" ***I live in an abandoned building on the top floor.***

(Archetypically speaking, an abandoned building represents the decay of the body and the top floor represents being up high... but also the direction, let's remember, was up high. However, it is another building. The cameraman depends on this work and would not live if he did not do it.)

"Who hired her here, the direction?

"No. It was a friend who did me the favor."

"But isn't he afraid that his presence will come out and the director will get angry? Isn't he Wasn't even the man who commissioned her to do this afraid?"

"No, they can't do anything, and I act nice if someone sees me, I don't bother them. Why should they kick me out? After all, why should my friend lose his job? *He's doing a good deed..."*

"But what money does your friend give you if you are here illegally and have not been appointed? from the director... from no one?"

"I don't know where he gets the money from, ***he'll cause some trouble*** *"*

"How often does he pay her?"

"Every now and then, when I have to eat"

"Have you ever handled this camera?"

"Yes, sometimes I even filmed. I sat on the chair and filmed. "

"Did she film a show?"

"No. Here alone."

"Would you like to be a cameraman?"

"I really like to look through the camera's eye. Seeing what the machine sees"

"Do you have any hard feelings about not actually doing the cameraman's job?"

"No. I can see very well from here too, even if I don't record and what I see isn't transmitted. That's enough for me. This camera is mine, I've been working on it for a long time. I like to touch it, I'm jealous. *Who touched the camera? They touched it to put it back behind the screen, but they made a mistake and put it wrong, I see.*

Look what they did with the cables! They put them in badly, with the risk of them getting caught: they have to be pulled, stretched out.

"Excuse me, but I find it strange that the director here has an electronic camera that has to be put away every time it is taken out by a person who no one knows exists. **But how is that possible?** If you put it in the wrong place, if someone put it in the wrong place, it would break, it would jam..."

"That's what I'm here for. "

"I understand, but does anyone care whether the camera works well or not?"

"The management must see that it works; whoever goes to fix it doesn't care about them... door. **They can't think of everything.** As long as it works, that's fine."

"When it breaks, that's one thing. And what if it breaks? Who will they blame?"

"It doesn't break: I'm keeping it well."

"Why do you care so much about this camera? It's a machine... what is it doing with it?"

"This machine gives me a living. If I didn't take care of this machine I couldn't eat. That's why I have to do my job well and make sure it doesn't jam."

"What other jobs have you done?"

"Nothing. Just this. I've been working with this machine for years."

"Here? How come?"

"Because I can only do this. I don't have a great brain, but I can do two or three things. and I do those well, like taking care of this car."

(This is the perfect description of the LUX mentality.)

"Does she like to sneak into the study?"

"I don't enter secretly: it's the others who don't see me."

(LUX knows it cannot be seen with normal systems, but it can still be noticed if you look carefully. *LUX* said it asked permission to parasitize an abductee because it doesn't bother anyone and permission is not needed: exactly the same attitude as the operator at the fourth camera.)

"Now I've seen it... so what?"

"Well, we're here. "

"Aren't you afraid that someone else will come in and kick you out?"

"But why do they have to kick me out? I don't understand, I don't do anything wrong."

"So why not tell everyone that she works here, so maybe other people will too. could they give her a hand to make her life better?"

"I'm fine like this! I have the car and that's it. I just have to pull a cable and that's it."

"Aren't you afraid that I might tell someone that I saw you? The director, for example?"

***"No, because I know you won't do it* "**

(note the imperious you: before the little man used the formal lei.)

"And how do you know this? (laughs) Are you sure?"

"I've known people like her, **women like her** understand that there is no need to say it."

"I actually don't really care about telling anyone that I saw her, but I know you exist; does my presence here bother you?"

***"No. Does mine bother you?* (asks the little man)"**

"Not to me, but if I think that everything could be legalized..."

"Not legalized: if they know, they'll kick me out. As long as they don't see me but they know I'm there, they don't do anything, but if they see me because someone saw me, then it's a problem. The situation is right like this: I take the money, I take care of the car and that's it. By legalizing me, I wouldn't be here anymore. It wouldn't be in the standards, right? Yes. I'm fine like this: what's the problem? I create a problem. In fact, I take care of the car. **Damn, in this studio everyone minds their own business until something bad happens...** But no... if the electronic camera breaks, then there's trouble. The others, no. "

"But what's so special about this electronic camera?"

"It's beautiful, it's new, it's more technological. Sometimes I talk to her and it's as if she's talking to me understand. She became my love "But it's an object!"

"So what? Thanks to it I have another vision of things, and I see from higher up . " **free, I have no constraints when I sit on that seat and maneuver it**

Let me see."

The little man jumps on the seat like a monkey climbing a tree. With one arm he pulls himself onto the seat, in one movement. He sits down and begins to frame in all directions. He is engrossed, almost agitated. "Eh, eh..." he laughs. I stand up.

He's very attached to the camera: you can see it.

"What will he do now?"

The little man replies, "Well, I'll finish polishing it now and then I'll go."

"Excuse me, but do you only infiltrate when there's no one there or do you also come to the shows?"

"Sometimes I come to the shows. "

"But are you going to operate the camera?"

"No, I see her in action and I really like the work she does."

"And do the people behind the scenes see it?"

"They see me, but they don't pay attention. "If I asked someone about her, about Benjamin, what would people tell me?"

They would say they don't know him: they don't know my name, they only know that I'm the dwarf.

"I see that you have benefited from your dwarf position,,,though; you are small, you fit everywhere and people don't notice you.

"It's not my fault if they don't notice me. **I'm there: they're the ones who don't look.** "

And why don't they look, in your opinion?"

"Because they're busy doing something else. "

"However, she doesn't interact with people. "

"Well, if they don't see me, why should I talk to them? **If they talk to me, then I'll talk.** "

Don't you think it's you who makes yourself invisible?"

"No."

"Why did he tell me his name? Does his other friend know it too?"

"Yes, he knows it too: I introduce myself if people talk to me, I'm kind."

Why aren't you the first to speak, to try to communicate?"

"But what do I care about communicating with people who don't take me into consideration?

"I understand, you're not looking for friends... You're fine the way you are... right?"

"Yes, I have the car."

"If I told someone right now that she's here, what would happen? Would she run away?"

Yes. I told you why before. "

"And where would it come out?"

"From the wings. I run fast, and then people don't see me."
"But what if I raised the alarm and told everyone?"

"But they don't care, ***they wouldn't find me anyway.*** "
But has it ever happened that someone raised the alarm?"

"No, I told you: everything is fine as it is. ***Some people know I'm here, others don't, but it doesn't make a difference to anyone. After all, there's not much to worry about what I do .*** *"*

"You're handling an innovative camera..."
"Yes, but I do it well. "
"Who knows you're here?"
"My friend and you, then the others maybe saw me, but it's as if I didn't exist . *"*

"Okay, I'll leave you: I'm going now. Bye, do you think we'll see each other again?"
"Yes, if you see me, yes. Bye."
"If you are there..."
" ***Oh, but I'm always here.*** *"*

(LUX is always there and with this last sentence it definitively betrays itself! In this virtual psychodrama there are four cameras which are the interfaces through which four beings control Mind, Soul, Body and Spirit.
These four cameras are operated by the Six Fingers, the Active Alien Memory - MAA - by the LUX and by the military).

The aliens are not around the guests' table because they are instead behind the cameras controlling what happens, while the Alien Higher Hierarchies are in the control room.

Let's examine, then, the characteristics of the other three cameramen. They did not all arrive at the same time, although at least two of them found work in the studio at the same time. LUX says he found work thanks to a friend, but we know that LUX's friend is the Serpent and, in fact, this abductee seems to possess Active Alien Memories of Sauroid.

The one in the center arrived first and is linked to the mind. It is located between the right and left lobe of the brain, archetypically symbolized by the two stands where the spectators of the show sat: it could be the cameraman of the Six Fingers.

The one on the right, which mainly features the interviewer and the Soul, could be the military cameraman.

Instead, the first, the youngest, could evidently be that of the MAA. It should be noted that, in the first visualization, the Soul was unable to clearly answer the most important question: whether there were interferences in its container.

He also said that he could not see, archetypically indicating that he was trying to do it.

The Soul does not see because it does not recognize, in the four cameras and the four cameramen, the objects of its research. In other words, in this container the four parasites hide well behind the technology of microchips and other devilries deceiving the Soul itself.

It is clear that the matter cannot be dismissed so easily. Perhaps we are facing a turning point in the study of *abduction phenomena,* or I have made the biggest blunder of my life. In any case, the results obtained are there for all the abductees and those who follow the experiments closely.

I would like to conclude the series of examples relating to the application of the SIMBAD method with one last quick example: the story of a man who came to me one evening because he had some strange memories that were tormenting him.

After applying the camera technique (fixed and mobile anchors - see the chapter for the application), the subject acquired the memory of some *abduction* experiences suffered during childhood.

He was almost completely unaware of my research, so I explained to him in a few words some aspects of the results I had obtained - without going into too much detail - and urged him to do the round table exercise.

After twenty-four hours he wrote me the following:

Dear Professor, my
"exercise" was carried out linearly.

I (the body) created the meeting room (a light blue spheroidal-oblong metallic environment, just high enough), inside which I arranged an elliptical table with various office chairs-armchairs.

I established that there was only one door (airplane style) and no windows.
Inside a diffused light.
I entered, in order:

1. *The Soul (looking like a 16th century gentleman).*
2. *The Mind (visualized as a suspended brain).*
3. *The body (visualized as me).*
4. *The soldier (visualized as a kind of stiff scarecrow in uniform).*
5. *The Head to Heart (as I remembered it).*
6. *The Serpent (as I remembered it).*
7. *The Ringhio (a kind of horrible blueish dumpling).*
8. *The LUX (a faded blonde).*

At this point, with everyone inside, I closed the door irremediably and asked the Soul to express itself.

This one, without hesitation, got up and immediately went to light a small furnace under the soldier, roasting him. Quickly, like an expert warrior, she did the same thing to the Serpent, which she also repeatedly stabbed with a broadsword, while looking at him in the face. Same treatment to the Snarl. With the LUX she had some technical embarrassment, as if she thought that flame and light could somehow prevent the LUX from dying.

Despite this embarrassment, the Soul proceeded to increase the furnace under LUX tenfold, which also began to burn (to the Soul's deep satisfaction).

At that point the Soul stood in front of the Heart-Head and gave him an ultimatum: "If your people don't come and get you within an hour, you'll end up the same way; for now you'll remain locked inside the room with no way out."

The Soul recomposed itself with the applauding mind and body, taking, in this ensemble, the form of a living tree and so, together, they all left the room closing (or rather sealing) the door.

It was not a chat, but a decisive and rapid attack without any hesitation. tation.

The Soul knew very well what he wanted and had to do, he had no doubts or qualms: he wanted to massacre them and so he did.

Ahaaaaaaaa...

Can you suggest to me now what I can/ should/ should do?

Thank you.

In the text *Rigpa* (Awareness) of Padmasambhava - the "Born of the Lotus" - legendary Buddhist *guru* originally from Uddiyana - an ancient Indian kingdom located in the region of present-day Swat (Northern Pakistan) - who is believed to have first introduced the esoteric teachings of *tantra* in Tibet also contributing to the foundation of the *Samye* temple dating back to 755, we can read the following:

All (beings) can be liberated if they experience (pure awareness), because with regard to the capacity (of understanding) it makes no difference whether it is sharp or dull. Although sesame and milk are the cause of oil and butter, if the former is not ground and the latter is not churned, there will be neither oil nor butter.

All beings are indeed potential Buddhas, but if they do not experience (the awareness of their true nature) they do not become enlightened, whereas even a herdsman becomes liberated if he experiences it.

Although we don't know how to explain it, we can experience it immediately: it's like tasting sugar ourselves, so that it's no longer necessary for another person to explain its taste to us.

Even a great scholar is subject to deception if he does not possess this understanding.

IN SEARCH OF SOUL

And now let's talk about Soul, because this is the real conclusion of our work.

In my investigations into the existence of aliens and their interference with human beings, I have very often come across references to this component of ours: the Soul would be what the parasites aspire to, what they would like to take away from us, what not all human beings possess.

The most important families on Earth - their members being deprived of them - would support their project which involves the subtraction of souls from men with the aim of taking possession of them forever and acquiring their immortality.

This, as fantastic and incredible as it is, is what I have stated in my previous works, even though I am perfectly aware that even the few lines just written on this page would be enough to have me classified as a hallucinating madman to be banned from the entire galaxy.

Overcoming the resistance of my own rationality to accept the prospect of abductions was very difficult, but this happened several years ago and followed a meticulous research work carried out in the way I know best: that of the scientific researcher. Therefore my first feeling is panic: I feel the duty to communicate the data contained in this volume and I will not evade it, however I know well how the perspective that I have been illustrating in the course of these pages can be alien to the mind of a human being of the twenty-first century and how inflexible minds can be determined to summarily classify a person, a life and a serious research work as simple rubbish.

I come from a Galilean background, I didn't think Plato was a character worthy of attention: no one, during my studies, had ever spoken about him in depth; so I found myself discovering him by chance after more than fifty years of life, because regressive hypnosis on abductees always leads in one direction only: to the existence of something that we will call, for convention and convenience, Soul. In my opinion, Plato was the first to speak about it in a sensible way.

I, being an atheist, approached the soul component of the human being with extreme rationality; I believed I could interpret it as a response to a hypnotic stimulus that I myself, perhaps unexpectedly, produced in the abductees. However, the data, during the investigations, accumulated day by day, week by week, and in the end I found myself unable to continue to pretend nothing was happening because it was evident that the Soul, whatever you decide to call it, exists and manifests itself as the most real thing in the universe.

When I started writing something on this subject, the Italian ufologists they attacked me as if I were their worst enemy.

The idea that the Soul characterizes a typically human nature is classic in many cultures, but the scientific one maintains that, since it cannot be measured, it does not exist, while the Church affirms that everyone has it and that one must be in the grace of the Lord (with a lowercase "s"), who will classify and arrange good and bad according to his own personal criteria.

I understood little about theology, I understood little about the paranormal, I understood little about almost everything - perhaps even about regressive hypnosis, which I had been practicing for at least 15 years - but I certainly understood a lot about organic chemistry. I had been working in research for more than fifteen years and had failed a competition to become an associate professor: this gave me the guarantee of being a good and intelligent person. I had also performed the most important psychological tests to verify my ability to correlate with the outside world, and I had proven to be extremely skilled in synthesis and reasoning. Therefore, I was not crazy, nor exalted, nor gripped by mania for protagonism and I found myself facing a reality that I felt the moral duty to describe and report to others. However, to do so effectively, I had to be credible, otherwise I would have obtained no other result than to waste my readers' time.

In the meantime, the Italian UFO groups, and not only them, called me an incompetent madman. Especially the Cun, from which I had left after a militancy lasting over 30 years.

The CISU (Italian Center for UFO Studies) then, relying on the CICAP, had the CUN ruling was confirmed.

The PARSEC group, which studies *abduction* phenomena (formerly the Cun group, now independent), continued to maintain that a chemist cannot understand anything about *abduction* and that, therefore, what I was claiming was practically dung drying in the sun.

In the meantime, other UFO groups were not so much in favor of Tizio or Caio, but rather in favor of certain "I don't know", "we'll see", "we'll see in the future", "the English said that hypnosis is useless", "Malanga screws abductees", "Malanga is a communist", "Malanga is the guru of Italian ufology"...

Whoever is reading this should put themselves in my shoes for a moment.

I wake up one morning and discover that, on the Internet, they say that I am responsible for family crises, that I sent people to the hospital, that I made them take Prozac... and I wonder who is saying this nonsense until I discover that it is always the same people: Italian ufologists.

I hope, therefore, that the reader will understand the resentment that emerges in some of these pages. I have no hesitation in saying that it has also been considerably toned down by the reviewer of this volume.

I have denounced the existence of alien interference on our planet more than anyone else in Italy and I have been scientifically examining the evidence for decades; I was the only one to have performed analyses on abductees using graphological techniques, the first to have studied UFO films with computer graphics, the only one to have gone on television to ridicule himself in order to defend Italian ufologists, the first to have performed analyses and studies on ancient texts that speak of UFOs in ancient India, the only one in Europe, together with Eltio Aselof, to have scientifically studied *crop circles* and one of the few to have resisted political-military interference.

I have come this far for all these reasons; but I still have to take the final step, after which everything will have been said and I will have nothing left to do but go on.

retirement: I must try to illustrate as best as I can the concept of Soul, of Soul as I felt it, listened to it, perceived it during regressive hypnosis.

I feel this as a duty so that readers, abductees or not, with or without Soul, can have the opportunity to compare themselves with my statements and try to look inside themselves in a way that is more in line with the new information that has emerged.

It's time to stop talking about others (aliens) and start to talk about us, about Souls.

THE GEOMETRIC SOUL

Being myself, as I have already said, of Galilean education - at least in my initial studies and thinking - I realize that it is decidedly difficult to discuss this topic with scientists, since for them the Soul cannot be measured and therefore does not exist.

Here is a first important concept: Science needs to see things in order to measure them. Where there is no measurement, there is no physical phenomenon.
From a purely psychological point of view, with this attitude the modern scientist shows the fear of admitting his own limits; in fact, the best way to avoid doing so is to affirm that they do not exist: consequently the scientific method has no limits and, if something is not seen, it is not because we are short-sighted, but because there is nothing to see.

It is essential to note that this attitude of Science, based on exclusive faith in itself, imposes an insurmountable limit on Man and his thought (because it is a dogma): that dictated by his own mental blindness.

It is like saying: "I do not know that I am limited. Perhaps I am, but if I am not I am always right and, if I am limited, I do not know my limits. Therefore, since what is unknown does not exist, I am not limited. However, if I were truly limited, not knowing my limits I could not notice my limitations; so why give them weight? It would mean wasting time and effort on something that I will never see: therefore I will concentrate my observations on what I see and will not waste time on what for me, in any case, will never exist."

Thus Man accepts the presence of his own limitations as something imponderable and insurmountable but, since this acceptance is a negative aspect of human perception, cognitive dissonance intervenes in the psyche of the modern scientist, which tends to transform negativity into positivity. Here the limitation becomes a precious good and here, translating the discourse into a religious context, the believer states: "Fortunately God, in his immense wisdom, has limited us, so that we cannot harm ourselves by doing actions that we might regret, such as eating the fruit of the tree of life."

The ecologist will say instead that it is a good thing that we do not know all the laws of physics, because Man tends to destroy himself by not knowing how to take advantage of the forces of nature: technological Man is very often immature and, while studying, always ends up having an atomic bomb explode in his hands.

To the young initiate who is about to take a different path, it will be said: "What do you want to know about science? When you are our age, you will understand that not everyone can make a career, only the most deserving..."

Where "deserving", obviously, means "equal to us" (similia similibus con-creantur).

Thus, unconsciously following an important principle of simple psychology according to which, if you want to be understood by others, you need to speak their language, some scholars of paranormal phenomena, in an attempt to demonstrate the existence of the Soul to the scientific world, try to apply the methods of science to the study of this essence. They try to photograph it and weigh it, or to speak to it through spiritual techniques, recording its presence with technically advanced equipment. They do not realize, however, that they are falling into the trap of scientificity. The scientist, in fact, does not admit his own limits and, if he has affirmed that the Soul does not exist, he cannot go back on his steps.

Just as the secular arm of the Catholic Church does with the dogma of papal infallibility, it cannot listen to those who provide factual data on the existence of something that he claims does not exist. Furthermore, those who use the scientific method, not knowing that it is limited, do not even understand where they are wrong and often become obstinate in experiments that will never lead to anything.

Before making observations, the scientific method must therefore be restructured, if such you can still call.

One of the things that Man understands most easily is the drawing, the image, the icon; to which, then, in a second time, the meaning of the symbol is attached which becomes an archetype, where archetype is the primordial concept, taken individually and self-consistent without the need to be supported by anything else.

The archetype, which I have spoken of and will continue to speak of often, cannot be expressed by the human being except indirectly (we will soon see why) but, unlike the image - which is supported by three-dimensionality, color and the symbolic sensation it provides - it is itself the primary producer of the aforementioned characteristics. Upstream of it there is only what it

produces: the will.

The archetype depends only on the act of will that creates it, therefore it has no dimensions: it is outside of them. It is neither Energy, nor Time, nor Space, because it is itself that generates these three (unique) components of the universe. Talking about archetype, therefore, becomes improper and limiting, since it places itself beyond the boundaries of the describable, the visible, the ponderable.

To speak of archetypes is to speak of the Soul; and yet, unlike the latter, the modern scientist, even if only partially, understands its meaning. He feels it within himself when he makes a scientific discovery, when he realizes that a physical phenomenon is perhaps describable in a certain way; but, even before, when he realizes the existence of the physical phenomenon: in that instant, and for a moment outside of time and space, he perceives that the impulse to understand has come from outside. The scientist rediscovers this sensation every time he understands and forgets it a moment after having felt it, since he is not capable of classifying it according to the canons of science.

In practice he will deny even more what surrounds him, he will deny the presence of a sensation because sensations are not measurable and, if they are not measurable, then they do not exist: therefore his brain will automatically eliminate the very idea of sensation.

The idea that the sensation experienced must be avoided precisely because it is elusive, continues human behavior tends to contradict itself.

Man suffers, loves, cries, argues, gets angry and experiences a myriad of sensations and emotions. How can we hide them? Science responds by simply relegating them to the role of something nameable and, therefore, definable and distorts their true essence: if the sensation does not possess Space, nor Time, nor Energy, it will be given a Space, a Time and an Energy. It will be said that Man is subject to falling in love because of some brain structures that at certain moments, subjected to certain stimuli, secrete particular endorphins which, as a biochemical response, will produce some strange sensations that go under the name of falling in love. Falling in love, for official science, is like being hungry! Falling in love becomes a need of the Body, while in reality it is a necessity of the Soul; but as such it cannot be recognized because, let us remember, the Soul itself does not exist.

Then I had the idea of creating, always keeping in mind the rules of communication discovered by Erickson, a comprehensible model - but expanded with respect to the existing one - that was capable of describing something called *Soul* and even before that something called archetype.

From here came the idea of formulating the existence of our Universe no longer as an expression of just Space, Time and Energy, but of adding another element: Consciousness.

Why had no one ever seen her in the lab?

Simple, because the axis relating to it lies outside our physical system, Consciousness not being of a physical nature and therefore measurable.

In this context, limited to our perception, Consciousness is understood as a coordinate axis on which the archetype is placed: as Time is composed of chronons, Consciousness is composed of archetypes, however to maintain that Consciousness is measured is decidedly wrong. Time, Space and Energy are measured, Consciousness is not.

In fact, Time, Space and Energy are mutable and represent what I have defined as the "virtual component of reality". "Virtual" does not mean "non-existent" or "phantasmatic", "oneiric" or "imaginary": it simply means "mutable", "not fixed" (the map and virtual reality are two different things; this concept will be developed elsewhere).

The real part of our Universe is represented, instead, by the axis of Consciousness.

Consciousness is real because it is immutable.

So it shouldn't be measured: there's no point in measuring what never changes.

Time has meaning for things that vary their position in Space and/or Energy, it is not definable for what remains immobile and immutable (I am trying to use the symbolic language of the scientist in the hope that you will follow me at least up to this point); consequently, the formulas of physics are not wrong, but only partial: they represent the virtual part of the universe very well, but are incapable of describing the reality of Consciousness.

Man, from within the virtual part of the universe - which he has so far erroneously considered as the only existing one - has a minimal vision of the axis of

Consciousness (which is outside of virtuality), therefore does not fully understand its true essence.

But the axis of Consciousness still makes itself felt through sensations which are a kind of by-product generated by the archetypes within the virtuality of the human being.

In turn, the archetypes are produced by the acts of will that are generated ratified by Consciousness.

A pseudo-geometric model of this kind can help in understanding of the structure of the Soul.

Why do I call it a "pseudo-geometric model"? Because geometry belongs to the virtual universe and I am trying to describe Consciousness as something geometric (an axis), therefore virtual. Inside virtuality it is impossible to represent reality in any way: it can only be perceived.

Reality is 'felt inside', not 'outside' like virtuality" the philosopher who reads this work might say; the expression "feeling inside" is equivalent to the expression "manifests, perceives" of the physical world, with the only limitation of not being able to measure it.

Physics has already used tricks to demonstrate the existence of an electron since it cannot be seen due to the particular structure of our universe; in fact, the existence of the electron is ascertained and accepted on the basis of circumstantial and indirect evidence.

I will use the same strategy to support the idea of the Axis of Consciousness.

The proposed model articulates the Universe on the basis of four axes: three are virtual tuali, that is, modifiable; one is real, that is, immutable.

For convenience, the four axes will be made to originate from a common origin and will be oriented towards the four vertices of a regular tetrahedron.

In this pseudo-geometric domain, Man and the Universe will be described that I contain.

SOUL, SPIRIT, MIND AND BODY

The human being can be described as the sum of four components - Body, Spirit, Mind and Soul - each, in turn, identifiable by just three coordinate axes.

In particular, the Body is made up of Space, Time and Energy, but does not possess Consciousness: therefore it is an empty shell.

The Mind is made up of Space, Time and Consciousness: it is therefore information coherent and self-conscious.

Spirit is made up of Time, Energy and Consciousness and represents something that is everywhere (absence of the concept of Space) and works as a "glue" between Mind and Body.

The Soul is then formed by Space, Energy and Consciousness; being devoid of Time , and characterized by immortality.

However, more can be said: of the four proposed components, it is sufficient to possess only two to be sure of entering this Universe since only two components guarantee the presence of all four axes.

coordinated. Hypothetically one can imagine a being that possesses only Mind and Body, or only Spirit and Body, or only Body and Soul, but also one that possesses three of the components, that is, Body, Mind and Spirit or Body, Mind and Soul; finally, nothing prevents one from imagining a Man constituted by all four components.

For Man as we know him, the presence of the Corporal part is obviously obligatory, but it cannot be excluded that, in this or other universes, there exist spirits and minds without Soul or Body (like the being I have defined as LUX).

The available information then allows us to get even closer to a correct description of the tetragonal coordinate system: in fact, according to the SuperSpin hypothesis - and the most recent discoveries in physics - the Energy axis would have been born before those of Space and Time.

What would have produced Energy if not the will to create it, which is proper to Consciousness? Consciousness also existed "before" the construction of virtuality, therefore we can place Consciousness, Energy, Space and Time in succession.

The human components, then, on the axes that compose them would not present the same contribution: in short, both the Soul and the Spirit and the Mind would possess Consciousness, but not in equal quantities.

This characteristic can be summarized with the following matrix, attributing to each axis an integer contribution, but variable between zero and three (0, 1, 2, 3).

	CONSCIOUSNESS	ENERGY	SPACE	TIME
SOUL	**3**	**2**	**1**	**0**
SPIRIT	**2**	**3**	**0**	**1**
MIND	**1**	**0**	**3**	**2**
BODY	**0**	**1**	**2**	**3**

According to this matrix, it is the Soul that has the most Consciousness, followed by the Spirit and then the Mind; the Body has none at all. On the other hand, the Soul does not have a temporal contribution and is the longest-lived, followed by the Spirit, Mind and Body, which is most affected by Time. It is easy to note that the matrix has two diagonals that are worth 3 and 0, respectively. In simple terms, we are examining a matrix that describes a tetrahedron in which the sides three and zero are orthogonal to each other, but placed on two parallel planes with respect to the observer who looks at the tetrahedron from the outside (fig. 91).

The following table shows instead the representation of the "complete" Man, in which each of the four components is connected to the other three. Each face of the tetrahedron represents the domain of one of the four components that characterize the complete Man.

	SOUL	SPIRIT	MIND	BODY
SOUL		Consciousness/ Energy	Consciousness/ Space	Energy/Space
SPIRIT	Consciousness/ Energy		Consciousness/ Time	Energy/ Time
MIND	Consciousness/ Space	Consciousness/ Time		Space/Time
BODY	Energy/Space	Energy/Time	Space/Time	

It can be deduced that each part has in common with the others only an edge along which two values convert into each other: for example, Mind and Soul should share an edge that goes from high values of Consciousness to high values of Space.

Not possessing a Soul would therefore mean not understanding the interconnections sions present between Consciousness and Energy, Consciousness and Space, Energy and Space.

Simply put, if a scientist tries to understand the relationship between gravity and space-time, he will find that, to do so, it is not enough to have a Body and a Mind: one must possess a Spirit. But this, again, is not enough: while the concept of Energy in connection with Time has been discovered and treated also by quantum mechanics, the concept of Energy in connection with Space cannot be clarified as it should be. If it were not so, the theory of the unification of forces would have already been defined.

Does this mean that scientists have no Soul?

No, it means that only a few have it.

Let's take an example: let's assume that only 20% of the world's population has a Soul and is able to understand certain abstract concepts and let's also assume that there are about a billion people (a value far in excess of the truth) who find themselves in the minimum social conditions necessary to become physicists. Let's finally assume that among them one person out of a hundred thousand becomes a theoretical physicist.

There would be a maximum of ten thousand theoretical physicists in all, of whom only 2000 would be in possession of Soul - therefore capable of fully understanding the necessary concepts; but what chance would these 2000 people have of being listened to and of making a career within the universities with their own means alone, when the other 8000 statistically command and are not able to understand?

The answer is clear: the chances that someone has the ability and the means to discover the unification theory exist, but they are quite scarce.

In the best of cases, the "right" place could be occupied by a man equipped with all the "pieces", but almost incapable of knowing his own components since they would not be perfectly integrated with each other.

The difference between a man with a Soul and one without one would however simply consist in the different possibility of having self-consciousness.

The Soul, in fact, brings a contribution of value 3 to the axis of Consciousness, while the Spirit only has a value of 2.

Let's be clear: these values are completely arbitrary and, to date, I don't know if the linear scale I proposed is the right one but, apart from this, the substance of the discussion does not change.

All beings composed of at least two parts have an eternal part (Consciousness, precisely), but those who have a Soul have a component that is able to exist until the end of the universe. The Soul, according to these definitions, is the only one to be immortal, but not the only one to be eternal: eternity, in fact, depends only on the presence of Consciousness, that is, something that goes beyond virtual and mutable reality. Consciousness was, is and always will be, and those who have a part of it also have a piece of eternity: in other words, they are part of the Creator.

It should be noted that, in this geometric context, many things are possible. For example, someone who possesses a Soul may not be aware of it; consequently, it would be in all respects as if he did not have it.

Compared to a person who has a less evolved Soul and Spirit, someone who has an evolved Spirit and not a Soul could also have greater self-awareness, where "evolution" means the ability to be self-conscious.

In any case, those who possess Soul would, *in essence,* have the ability to grasp concepts that those who do not possess it could never understand. Those who have Soul, in essence, have the means to understand, but it is not said that they do so or that they want to do so. Those who do not have Soul will never be able to fully understand everything.

THE CHIRAL MAN

The geometrical system describing the human being presented above has an interesting feature that will probably have escaped most people's attention (fig. 92).

Man thus constructed is optically active.

What does this mean? The concept of optical activity is intimately linked to the way in which the universe is built.

Amino acids and sugars, for example, are very important and optically active biological compounds.

It's all based on a geometric concept.

It may seem strange at first sight, but of the tetrahedron represented in fig. 92 there are two forms, equal (one could say by committing a small lexical error) but not superimposable.

In fact, there is a mirror image of the aforementioned tetrahedron which is not superimposable on it and, if two figures are not geometrically superimposable, they are mathematically different things, like figures 92 and 93 in the colour insert.

This, well known in organic chemistry, is called the "phenomenon of optical activity"; in fact, the light that strikes a molecule with a structure without planes of symmetry, such as a tetrahedron (but also such as a molecule of chlorine, bromine, fluoromethane), is deviated. The phenomenon becomes visible if an elliptically polarized light is used: one of the two mirror molecules rotates the plane of the polarized light to the right and the other to the left, both by the same angle.

If there exist two different molecules of chlorine, bromine or fluoromethane, it is reasonable to assume that there also exist two types of Man, one of which would be a mirror image of the other: this is because Man is constructed from four components and not from three or two.

Four components that do not coincide and do not lie on the same plane inevitably produce the absence of a plane of symmetry (or, more correctly, of a centre of inversion).

Man, in fact, is optically active in all his manifestations because he is made up of optically active molecules. Optical activity is typical of molecules, but also of Space, Time and the nucleus of atoms. Simply put, the concept of dissymmetry *(and* not of asymmetry, which means "lack of any element of symmetry") - that is, the absence of a plane of symmetry - pervades the entire Universe.

So it would seem legitimate to affirm that Man is asymmetrical.

The concept of mirror image appears several times in some sacred texts such as the Old Testament or the Sefer Yetzirah, in the first of which it is clearly stated that the Creator made Man in his own image and likeness, while in the second it is stated that God, the printer, created Man with molds and that the printed product, obviously, is the mirror image of the mold (called, in Hebrew, *autiut).*

What value should we give, however, in this context to ancient texts that are beginning to have very little of the sacred and whose reading becomes interesting if performed in an esoteric key?

It is evident that the concept of a mirror image is symbolic and therefore produced by an archetype. Why, then, decide to believe someone who, a few thousand years ago, wrote something that today appears plausibly scientific? Because this person was moved by an internal knowledge within himself, an archetypal knowledge. In other words, even though he did not know exactly what he was writing, he "felt" that it was correct.

The analysis of the interpretation of archetypes tells us that, whatever the final product of communication - be it visual, auditory or kinaesthetic - this product, if appropriately interpreted regardless of the variations in aesthetic form, will produce the same sensation, the same original archetype, that is, the same starting message.

Why would a human being of a few thousand years ago have written, even in a very *naive way,* about optical activity? Where could such intuitions have come from? From the only thing that already knows everything: his soul component or, better still, the Consciousness of the Soul, that part of God that is in us.

In a man who is not connected with all his parts, the communication that the Soul can attempt to establish with the general Consciousness (that which resides mostly in the Mind) is based on only one communication channel: that of the archetypes, which will transform themselves into symbols that in turn will produce the colors; from which, subsequently, the images will be born that, in the end, will create the phonemes.

So only one difference would distinguish a man of the pre-industrial past - with a developed consciousness - from the scientist of today: the latter does not read or interpret his own impulses, his own feelings. He trusts only the left lobe of his brain.

A man of the past, knowing little mathematics, trusts his own sensations (the "feeling inside") and has a vision of the Universe that has nothing to envy, even if it is different, to that of a current astrophysicist.

In a previous work I tried to demonstrate that Leonardo, in the Last Supper, unknowingly painted something completely different: the symbol of the tree of eternal life *(http:// www.ufomachine.org/ articoli/ A02%20iNTERPRETAZiONEi20A RCHETiPiCA%20DEi%20CROP-ciRCLE.pdf).* This great artist and man of science obviously did not know that he had also represented DNA, because he did not know it; but archetypically his Soul, through the translator - the Mind - had transformed his "internal sensation" into an icon.

Likewise: the Egyptian god Thoth produced the design of the caduceus as a symbol of the eternal man; the Indian Kundalini again represents the tree of life, and so on.

The Soul continually warns Man of its presence and, monothematically, for millennia has tried to draw his attention to human DNA and make him understand its true essence not only as an organic molecule, but as something that also contains real reality: invisible to the scientist who uses only the left lobe and, at times, much more evident to the eyes of the shaman, who uses predominantly the right lobe of his brain.

Let us now abandon the concept of geometric Man and that of geometric Soul. trica to search for traces of the Soul in the human psyche.

SOUL AS PSYCHE

Psyche and Soma, for the Greek philosophers, were the equivalent of Soul and Body.

Thousands and thousands of meanings are attributed to these two aspects of the human being which - from Plato to Plotinus, from Jung to Hillman - attempt to describe them perfectly by trying to understand the interactions that the Soul, above all, has with the rest of the *self.*

An interesting treatise by James Hillman, entitled *Anima* (Adelphi, Milan, 1985), describes the true meaning of *Anima* according to Jung and proposes an even more logical and broader concept.

Jung says that:

The Soul continually thwarts the good intentions of the conscience by creating a private life in sad contrast to the dazzling Person... If I start from the assumption that "these are only fantasies", I will never be able to consider the manifestations of my Soul as anything more than silly weaknesses. But if I start from the principle that the World is outside and also inside... I must, strictly speaking, accept the disturbances and inconveniences that come to me from within as so many symptoms of a defective adaptation to the conditions of that inner world...

In other words: the Soul, which is represented as the quintessence of the color of air (Hillman) and whose final effect is the coexistence of the reality of Psyche with that of Soma, *is no less real than each of us really feels ourselves to be.*

The dream therefore, and the one who produces it - the Soul - becomes real, *is* real, because the inside and outside are the same thing.

If I think for a moment about the ideas of Hillman and Jung, I immediately realize that their work leads to the same perception of Anima that I have acquired through the hypnotic experimentation of the last ten years. In their words, in fact, even if it is confusedly mentioned, the distinction between real reality and virtual reality already exists, and Jung also realizes that the fantasy represented by the Anima is no less real than what exists externally to us (for experts in modern physics: let's not forget that the physics of Bohom - Krishnamurti J. and Bohom D., *Where Time Ends,* Ubaldini, Rome, 1986 - came a long time after the birth of the idea of a holographic and virtual Universe that has not yet been digested by official science).

Based on my studies I have therefore created the SIMBAD method, which puts Anima at the center of a visualization in which the internal virtuality becomes, moment by moment, equal and superimposable to the external one, interacting with the latter inside, but also outside of us. Inside it creates the conference room and outside it interacts with the virtuality of the soldier and the alien modifying their relationships with Anima itself.

Soul, therefore, creates both images and its own conscious component, the only one belonging to the real and immutable reality; it also creates and modifies the virtuality of the Space-Time-Energy domain.

In practice, it generates a virtual Space-Time-Energy domain, gives it form and life and, with its breath, makes everything that happens real.

Thus, quite easily, one can access the data provided by external virtuality and then encode and transform them into internal virtuality, reprojecting them modified to the outside.

But let's continue with Jung:

> The reflexive instinct... reflexio means to bend backwards... the fact that the reflex which carries the stimulus to its instinctual charge is interfered with by psychification... reflexio is a turning inward, the outcome of which is... the formation of a series of derived contents and states, which one might call reflection or deliberation. Through the reflexive instinct the stimulus is more or less completely transformed into psychic content, that is, it becomes an experience.

To turn back is to look inside, turning one's back to the world and its stimuli, to pay attention to internal images. It is good to remember that Anima has an image of itself in the archetype of the *mirror.*

Soul is like air, invisible to others but mirrorable in itself.

As I have underlined several times, even the archetype of air is linked to the symbolism of the Soul and also God, to give life to an inanimate thing, blows on it. Anemos, in ancient Greek, is the air (the anemometer is the instrument that measures the intensity of the wind). When you die, it is the final breath that symbolizes the exit of the Soul.

The soul, therefore, cannot be seen, but there is a way to represent it archetypically: the mirror.

The devil, it is said, has no Soul; in fact, if he passes in front of the mirror, he does not generate a reflected image. As, according to tradition, also does the Vam-pyre, the living dead.

Therefore, he who has no Soul does not possess a mirror image.

This old statement perfectly explains, at an archetypal level, the nature of the tetrahedral man, according to which only those who possess the fourth component have a mirror image of themselves. If a being were made only of Spirit, Mind and Body, it would have a plane of symmetry; therefore its mirror image would be identical to the one on this side of the mirror: in other words, a different mirror copy of one's Self would not exist.

Jung knows it, and so do those who construct the classic fables and legends that are told to children; because fables are a mixture of archetypes and symbolisms created by the Soul, which thus finds a way to tell its own description of the Universe through myth, legend, fable, or rather through the only language understandable by all living beings in this universe: that of archetypes.

Then the Mind transforms the archetypes into symbolisms that it converts into images or phonemes but, for all the cultures of the Universe, whoever has *a Soul* possesses a double, a mirror image (which however has nothing to do with the double identified by Steiner in the archeosophical field).

The symbolism of the fable continues with the story of Narcissus gazing at himself in the lake. The water acts as a mirror; he tries to look at himself and in his own image he searches, but does not find what he wants; he approaches the water to see better, but does not see what he needs and drowns inexorably.

The symbolic meaning of the story is clear: Narcissus does not have a Soul and is searching for one. He sees only Soma, the Body, but not Psyche. He dies because he cannot do without it, since only those who have a Soul are immortal; he dies in the water (a symbol) because he cannot swim, or rather, he cannot think. The symbol of water, in fact, refers to the archetype of the Mind. This is a person who, without a Soul, is deprived of creativity.

How many times has it been said: "To stay afloat in life he would do anything..."

Archetypically, to stay afloat in life, you have to live, and to live you have to create: to be without doing is not to live, but to survive.

The concept of creative Soul is also described in the works of Hillman (17 *codice dell'Anima,* Adelphi), in which the idea of *Soul* overlaps with that of *Daimon,* a creative *Daimon* that everyone has inside themselves and produces, or attempts to produce, actions that are the expression of the purpose of life, a purpose decided by the *Daimon* himself before incarnating in a human being.

This concept, which is definitely hard to digest, is expressed by one of the most important psychoanalysts in the world and, what's more, it is the same images of the Soul that appeared to me in the work carried out using regressive hypnosis on abductees.

Let us then consider the experiences of some psychologists who use the mirror as an almost transitional object and stimulate the patient to speak and vent in front of it (Salvatici S., *Edera nell'Anima,* Le Pleiadi, 2004).

The unconscious, in this case, is brought to the surface completely; and the unconscious is the place where the Soul resides (Hillman J., *The Soul of the World and the Thought of the Heart,* Adelphi, Milan, 2002).

Hillman says:

> The consciousness that arises from the Anima derives from images and could be defined as imaginal. According to Jung, *a sine qua non* condition of any form of consciousness is "the imma-

psychic gyne". "Every psychic process is an image and an imagining, without which no form of consciousness could exist... Since fantastic images provide the foundation of consciousness, we turn to them to understand fundamental things. Becoming conscious would now mean becoming aware of fantasies and recognizing them everywhere and not only in a fantasy world distinct and separate from reality. Above all, it would be important to recognize them in their inexhaustible play of references in that mirror in which the unconscious becomes aware of its own face... fantastic images now become the instrumental mode of perceiving and seeing into things...

The Soul can be lost. It is not at all said that a man must necessarily have one.

Furthermore, there is enormous confusion about the etymology of the terms "Soul" and "Spirit". "We hope that it will descend upon you and remain there forever," Catholics say about the latter, clearly alluding to the fact that not everyone possesses it.

The two concepts, however, must rediscover their respective uniqueness: when Catholics speak of Spirit, they actually mean the Soul. Our institutional religion derives in fact from Jewish traditions which, in turn, have drawn from the Egyptians the cultural baggage that it now claims as its own.

In the Egyptian world there was a big difference between Ba and Ka: Ba was the immortal Soul, while Ka was the Spirit.

According to the Egyptians, there was a finite number of Souls and not everyone could they were sitting together.

But what does Jung say about this aspect?

"The permanent loss of Soul involves [...] resignation, weariness, laziness, irresponsibility" *{The Collected Works,* Princeton University Press, Opere, IX, 1, p.74).

Even the abductees I studied describe exactly with the same words as Jung the temporary loss of the Soul, which occurs when it is used to recharge the alien of the moment. The state of tiredness that strikes the subject after *the abduction* is a classic characteristic, while a good contact with the Soul, obtained with transcendental meditation or hypnosis, produces in the same people an increase in mental, constructive, reasoning and physical capacities apparently almost unlimited.

The lack of Anima produces depression; or rather, the unconscious fear of losing it definitively produces depression in the subjects I examined, in accordance with what Hillman cited in *Anima* (op. cit, p. 139).

But there is something else to keep in mind: depersonalization.

Depersonalization, for Hillman, arises from the fact that a human being deprived of his Soul lacks the motivation to live: therefore, according to him, the personality resides there before anywhere else.

Hillman says:

I am referring to those states of apathy, of monotony, of aridity and of tired resignation, to that sense of not believing in one's own value and of not caring about it, that sense that nothing matters and that everything, outside and inside, is as if emptied...

Jung's thought also links all this to the archetype of the Anima:

It cannot be made by Man, but it is always the a priori element of his moods, reactions and impulses and of all that exists spontaneously in psychic life. It is something that has a life of its own and that gives life: it is a life that is behind consciousness and that can never be integrated with it, but from which, rather, consciousness emerges.

To lose one's soul means to lose contact with God.

This is another sentence that Jung writes speaking about the unconscious: it is a statement that makes us understand how Anima needs to be placed somewhere in Man; just as the Mind is connected to the brain and placed there, the Anima is connected to the heart of Man and placed there. For primitive peoples, whatever name they give it, it resides in the heart; tearing it away from the enemy means depriving him of the Anima. It is clear that this hides yet another symbolism: the heart is the organ of the human Body (Soma) whose beat Man has always known to be influenced by emotions.

Emotions are a prerogative of Anima (be careful not to confuse emo-tivity with feeling. Emotions cannot be classified because they come from the unconscious - that is, from the axis of consciousness - which has no algorithmic descriptors. Feelings are typical of the spirit and of the left lobe only. There is confusion because both feelings and emotions often arise together): for Jung, it is the personification of emotion and I must say that for me it is the same thing. Anima, in hypnosis, shows itself with emotions highlighted in an uncontrollable way.

Having a Soul is *feeling* the Universe outside the usual senses mediated by the syrinx.

nistro of the brain, that is, reasoned. Listening to the right lobe, that of the Soul, is different: it is in fact a matter of *hearing,* not of *perceiving,* as one of the common five senses would do; *hearing* inside and not *perceiving* outside. Perceiving outside is the product of our senses, which measure what happens outside the barrier of the Soma.

Feeling inside is equivalent to listening to the message *of the Anima mundi,* that is, of all the souls that constitute *the uniqueness* of Anima. In simple terms, feeling with the right lobe means listening to the voice of the Universe in its living totality.

Consequently, the soul component is not actually located in the heart, nor in the brain, the undisputed realm of the Mind, but in the unconscious.

The unconscious is the place where the Anima, understood as the Super-Ego, acts and lives; "the unconscious is the home of the archetypes and the Anima is the archetype of God" says Jung, according to whom the Anima is what in us comes closest to the Creator even though it is not Him.

This statement amazes me once again, because it perfectly overlaps with the ideas I have formed by putting the Soul in hypnosis. When it speaks of itself, it does so archetypically and describes itself as a part of the primordial light, something we struggle to imagine since it is the starting archetype, the twenty-second card of the Egyptian tarot of Thoth: the Fool, creation, the absence of rules before creation itself, therefore unimaginable except at the expense of heavy approximations. We know, however, that the Soul of the tetrahedral man is composed of Consciousness, Space and Energy, the latter two being completely virtual components: only its strong conscious component is real and eternal, only Consciousness is God.

But does Anima have a personality of its own or does its personality reside somewhere else?

... There are no definitive arguments against the hypothesis that these archetypal figures possess their character of personality from the beginning and are not simply secondary personalizations. In fact, the archetypes, to the extent that they do not represent purely functional relationships, manifest themselves as daimones, as personal agents; in this form they are experienced as real experiences, they are not "inventions of the imagination" as rationalism would have us believe (Jung CG, *Works,* V, par. 388, p. 254)

... Instead of deriving these figures from our psychic conditions, we need to derive our psychic conditions from these figures (Jung CG, *Works,* XIII, p. 273) ...

What, then, are to be said of the reports of hypnosis performed by me in which Soul, Mind and Spirit play not a fantastic part, but a role with real characteristics?

What gives character, then... and why would Soul, Mind and Spirit have different personalities, as also highlighted by the SIMBAD method?

Simply because they have different values of their components (see the table of values reported above).

Hillman, Jung and Plato did not have hypnotic experimentation at their disposal; it became an acquisition tool only after the work of Milton Erickson *(Works,* Astrolabio, Rome, 1982, Vols. I, II, III).

Today, to complement the Neoplatonic vision of these researchers, a broader picture of the human situation can be provided which is based not only on the Psyche and the Soma, but also on the idea of the tetrahedral man, which was already *in progress* at the time of Jung.

Does going in search of Soul perhaps run the risk of depersonalizing Man himself?

Many psychologists and psychiatrists maintain that regressive hypnosis has negative aspects, contraindications. One of these would be the schizophrenization of the subject, who would increasingly spontaneously assume two personalities: one belonging to the so-called real world and the other, fantastic, concerning the hypnotic one.

And as if to say, regarding my studies, that if a person begins to convince himself that he is living a parallel life in which aliens are abducting him, he projects himself into this second reality, which will become increasingly important so much so as to prevent him from detaching himself from it.

So I would have created schizophrenics.

It is important to discuss this issue, because the incorrect interpretation of some data could lead down the wrong path.

It must be said immediately that one of the best cures for dual personality is represented by deep hypnosis: the different personalities of the subject are compared and begin to crumble in front of a stronger personality - the only one that is authentic in the subject - which, in the end, remains the exclusive administrator of itself (Chertok L., *Hypnosis: theory, practice and technique,* Mediterranee, Rome, 1971; Karle H., Boys J., *Healing with Hypnosis.* Mediterranee, Rome, 1991).

In this regard, two articles by Erickson are interesting: *"Experimental investigation on the possibility of antisocial use of hypnosis",* published in Psychiatry in August 1939, pages 391-414; and *"Possible Injurious Effects of Experimental Hypnosis" (journal of Abnormal and Social Psychology,* 37, 321-327, 1932), in which he explicitly states:

The clinical results are further supported by the well-known difficulties encountered in intentional therapeutic attempts to bring about the desired personality changes.

It therefore seems questionable whether it is possible to obtain marked changes with experimental hypnosis ...

But that's not all: in the experimental hypnosis sessions I have performed, when the subject, induced to talk to his own Soul, his own Spirit and his own Mind, emerges from that state, he has definitely strengthened his awareness of his own being. He knows much better who he is, he knows he has a Soul and learns to recognize its signals. He immediately lives better, he is aware of being stronger, he sees the Universe differently, more in terms of *being* and less of *having.* In other words, he gets closer to what Hillman's Daimon wants him to realize: his own Self.

What I do in hypnosis is exactly what psychiatrists do not want: to schizophrenicize the subject for a moment by separating four different parts, three of which - Soul, Mind and Spirit - are sentient beings endowed with a specific consciousness (the Body, on the other hand, does not possess one). These three beings look at each other, listen to each other as they have never done before, accept each other and begin to collaborate with each other creating something that is very close to the concept of a tetrahedral man. At the end of the hypnotic session, the subject is told to reunite in all his parts; this happens not quickly, but very consciously.

So, through separation, a greater consciousness has been created in each each of the parts and also as a whole: in reality, unity has been created.

There is no other way to make the Soul known to the Body - and vice versa - than to separate the two parts so that each of them can see the other; this is impossible if they remain inseparably united. What happens by separating them is that the components each acquire awareness of the existence and characteristics of the other and, once reunited as a whole, they know how to recognize each other within the Self.

The psychiatrist makes a huge mistake by trying to cure not the Mind, but the miserable functioning of the brain alone, which is the interface between Consciousness and Soma.

He, like the physicist, does not recognize Soul either in others or, even less, in himself. himself and this for the simple reason that he seems unaware of it.

Not having Consciousness is equivalent to not being Soul and this can happen because awareness is low or because one is not Soul because one does not possess it (Fromm E., *To Have or To Be?,* Saggi Mondadori, Milan, 1977).

SOUL AND LOVE

In psychoanalysis treatises, the Soul and the Psyche are spoken of as the only two components of Man and Jung therefore has the need to forcefully place the things of the Soul either in the Soul itself or in the Body. In reality, as I have said several times, the com-

There are four western powers: in addition to Psyche and Soma, there are also Spirit and Mind.

One only has to read the works that place Eros in Anima to discover something jarring: Hillman, for example, realizes that something is wrong when he claims that Love is not a manifestation of Anima.

And it is good to clarify the issue now by eliminating the bad linguistic and semantic interpretations: in my opinion Anima cannot love!

Love-Agape

Before seeing why, it is necessary to give a definition of Love. The love of Anima is embodied by Agape, not by Eros. It is, for the Greek mythology, the love that the god gives to his creatures, therefore not reciprocated and not reciprocable and given only as an act of love, without expecting to obtain something in return: pure love, we could say, aimed at nothing except being manifested.

We must now ask ourselves where Agape originates, this "substance" that expresses itself and characterizes us in relation to others, even though, very often, depriving us of the desire to interact with them. Why, in simple terms, should Anima love something else by establishing a one-way interaction without being interested in the bidirectionality of the relationship itself?

To answer this question, the concept of Soul must be expanded and another characteristic must be mentioned: *uniqueness.* There are not many Souls, but only one provided with many more or less conscious branches.

Therefore, Anima, exchanging love, does so with itself. When this happens, it rejoices in recognizing itself and is moved, because it remembers its own loneliness and shows pity towards itself.

Seen from the outside, this would take on the characteristics of a univocal and mono-directional love, but it must be remembered that we are talking about its highest and most sublime manifestation in existence. Soul loves itself because love means first of all self-recognition.

In reality, therefore, when the souls of two people love each other, they recognize each other only at a deep unconscious level and a series of emotions are born which are by-products of the archetypes created by Consciousness.

Anima plays the archetype of universal love because it itself is universal:
Agape exists because Soul is one.

The uniqueness of Anima, in my opinion, is the cause of all the "paranormal" effects of mental metacommunication between abductees. Once awakened, in fact, it is able to instantly recognize itself in those who are equipped with it: after the first deep hypnosis, phenomena of telepathic information transfer began to emerge between the subjects I examined, who could somehow interact with each other immediately and at great distances.

Although I have not had time to study this aspect of the question in depth, I must say here that these phenomena appear absolutely and irrefutably real.

I think this happens because the various sub-units of the Soul that reside in the abductees, being all in contact with each other, can have, even if in a more or less conscious way, a communication channel.

We will see shortly that, instead, both Jung and Hillman fall into confusion

when they try to deal with the problem of the uniqueness of the Soul and get lost in the identification of two soul parts, one male and the other female, which I will talk about in two paragraphs.

Love-Eros

Eros, then, where can it be placed?

Jung has only the *soma* at his disposal and that is where he frames it: if the attraction between two souls is Agape, that between two bodies is Eros.

However, if we take into consideration the tetrahedral model of Man, it follows that the Body does not possess Consciousness: it is an empty shell in itself.
The absence of Consciousness implies that the Body does not recognize itself, nor does it recognize others, nor has any idea of the acts it performs: it does not learn from experience. It follows that, deprived of will, it could repeat the same actions endlessly without knowing the cause and without being able to oppose the rituality of the gesture.

The act of will resides in the axis of Consciousness and it is there that the Creator decided to create the virtuality of the Universe in exactly the same way that we would decide to drink a glass of water.

He who does not have conscience cannot want or understand, and therefore cannot even desire: desire is expressed in a conscious act of will; he who is not conscious does not possess, nor is, any will.

Eros is desire and therefore cannot be placed in the Body. It will then be framed in the Spirit.

A characteristic that distinguishes Eros from Agape is its spatiality: Agape is love beyond the barriers of Time and Soul has no Time, while Eros has no barriers of Space, but is affected by Time. Eros is not forever, but can be considered present everywhere. As Agape uses the feeling of the Soul, so Eros uses the feeling of the Body and acts on it.

This aspect, in my opinion, has led its observers astray, who, unable to imagine that it had its abode somewhere else entirely, have mistakenly seen its manifestation in the Body.

Eros, therefore, manifests itself in the Body; however, not belonging to it, it extrins...
dry also and above all in the Spirit.

Often, in fact, erotic stimulation does not arise only from a particular feature of the Body, but also and above all from simple gestures. This shows that the Body is only a place in which Eros tends to manifest itself. Gestures are the daughter of archetypal symbolism, in turn produced by the Consciousness of the Spi-rite. A miserable physical relationship would not be "erotic", but "graphic", the image of the posture being the only factor that would feed its content.

Animus-Anima

Much confusion can be created if one considers the definitions that both Jung and Neumann (Neumann E., *The Great Mother, Phenomenology of the feminine configurations of the unconscious,* Astrolabio, Rome, 1981) have given of Anima to the feminine and the masculine.

In fact, to be more precise, we speak of a male and a female soul part. It is also said that man has *Animus* and woman *Anima* to compensate each other and, furthermore, that *Anima* is only one, but *Animus* are a multitude.

dine: "the woman's incubus consists of an army of male demons; the man's succubus is a female vampire" (Jung CG, *Works,* VII, page 221).

In this regard Hillman, in agreement with Binswanger, thinks he can describe these different properties of *Animus* and *Anima* by comparing them to male and female sexuality since, he says: "the ovum is only one, while the spermatozoa are many" (Binswanger H., *Positive aspect of the animus* Spring 1963, 82-101).

In transrelational relationships, women are decidedly more monogamous than men, but these attitudes, within the unconscious, would be compensated by countersexual positions. In simple words, Jung declares that in every man and every woman there is a part of the other sex: the two parts have been identified with the name of *Anima* and *Animus,* but these entities have nothing to do with Anima.

Here too, Jung is forced to place *Animus* and *Anima* in the human unconscious (where Anima resides); however, if one reads carefully between the lines, one discovers that *Animus* and *Anima* have precisely the characteristics of a male and a female Psyche, while up to now I have said that Psyche, that is Anima, is one and is totally asexual.

In my opinion, *Animus* and *Anima* are to be placed in the Mind of the person, where they are affected by Eros on one side and Agape on the other, that is, by Spi-rito and Anima.

Animus and *Anima* induce the Body to show itself in a male or female way even beyond the objective external nature of the Body itself. A Body can be male, but it may not feel like it. Feeling male is something that cannot depend on a container without will or self-awareness: it is the Mind that establishes how the Body must behave.

It can decide that a male Body sometimes behaves as if it were female or vice versa, since the contents of *Animus* and *Anima* have established this: nature decides sex, but sexuality is the domain of the Mind.

By *sexuality* I mean that whole series of behaviors and ways of thinking that are typical of the male and female heritage: these would be two possible visions of the Universe that the Mind would have at its disposal and that it would try to apply to manage and understand the Universe in which it is immersed.

From this point of view, one can be sexual even without possessing a Body, but only having Soul, Spirit and Mind, or even simply the last two. This observation also seems to be in agreement with some cases of regressive hypnosis in which it has been found that the so-called LUX, or Being of Light (who possesses only Mind and Spirit), has difficulty reproducing even though he is able to do so.

So it is in the Mind that sex is differentiated, not in the Body. Jung, in this regard, believes that the perfect being is the androgynous, that is, the being we erroneously define as asexual, but which, in reality, is bisexual, since in it the two points of view of the Mind coexist and integrate perfectly.

Thus, in the alchemical symbolism of the Kundalini, the male serpent and the female serpent coil around a single staff which represents the tree of eternal life.

The androgynous, for the alchemist who wants to transform lead into gold - or mortal man into immortal man - is the symbol of perfection.

Making all the parts of oneself coexist together seems to be the recipe for creating perpetuity and in fact, if *the Soul* were well attached to the Body, the Mind and the Spirit, it, thanks to the absence of Time in its dimension, would make man immortal, therefore also androgynous (Malanga C., *The archetypal meaning of crop circles,* http:// www.ufomachine.org).

But who produces *Animus* and *Animai ?* Where do they come from?

Well, they dwell in the Mind of Man, but the Mind is a translator that converts archetypal language into phonemic language, it is a librarian of information, an active data keeper, since it has a will of its own.

On the other hand, Soul and Spirit speak to each other and to the Body through the mediating Mind, so that the Soul reflects the feminine concept of uniqueness, while *the Animus* reflects the masculine concept of totality; these concepts must absolutely be clarified, otherwise confusion is inevitable.

So is Soul one or are there many, and is Spirit alone or in company?

Animus and *Anima* are, in my opinion, nothing more than the projections (or rather, the manifestations) of Anima and Spirit in the Mind of the human being. The latter connects the Anima and the Spirit and they converse with it, which obtains a vision that tends to communicate to the Body.

This is how, in my opinion, the *Animus-Anima* dichotomy is explained : Anima speaks to the Mind and appears to it as Anima, while Spirit also speaks to the Mind appearing to it as *Animus.* Anima is feminine and sees its existence in uniqueness, while Spirit sees its existence in the totality of presences.

The watchword of Anima is in fact "One in many"; that of Spirito is "Many in One".

Geometrically, Soul has no Time and Spirit has no Space: Spirit is *"everywhere"* and Soul is *"always".*

We should not use the terms *Anima* and *Animus,* but the more correct *Animus* and *Spìritus;* we could thus indicate with greater effectiveness and precision the projections of Anima and Spirit in the Mind, in which the male part would be Spirit and the female part Anima.

All those who have used the SIMBAD method so far have imagined Spirit as linked to the masculine and Soul as connected to the feminine.

Relating

Humans do not only relate physically, but also on the mental, spiritual and soul levels. A perfect relationship between two people should therefore manifest itself in all four fields of definition of the tetrahedral man, but as we have previously emphasized, this man practically does not exist.

Modern Man has lost many of the internal connections between his components. Although he still appears to be composed of four parts, optically active (chiral) and still with the appearance of a tetrahedral form - which we find archetypically and symbolically described also in the KaBaLa and the MerKaBa - in him - while in the tetrahedral man each vertex would be connected to the other three - only that of the Mind is connected to the Body, the Spirit and the Soul. The direct connections between Spirit, Soul and Body have disappeared; therefore these parts, to speak to each other, they must inevitably resort to the translations offered by the Mind.

Within the latter, then, the archetypes are transformed into symbolisms and finally into movements of the Body.

	Soul	**Spirit**	**Mind**	**Body**
Soul			Consciousness/ Space	
Spirit			Consciousness/ Time	
Mind	Consciousness/ Space	Consciousness/ Time		Space/ Time
Body			Space/ Time	

Modern man therefore lacks many of the connections that would be necessary for a better understanding of himself and, probably, it is precisely this lack of awareness that makes it possible for the aliens to parasitize the abductee.

So the internal relationships of every living human being, even if endowed with these four components, would not be easy; indeed, as things stand, they are almost impossible. Let's not even talk about interpersonal bonds.

If two human beings enter into a deep relationship, the four components of one recognize the corresponding parts of the other. However, in the relationships that we consider "normal" - that is, incomplete, not true - only the Body and the Mind, or the Mind and the Spirit, or even the Mind and the Soul can enter into a relationship. This results in a predominantly physical, or spiritual, or soul-like relationship. If, however, all the relationships were active simultaneously, then a good fusion of intent could be achieved. In terms of the Super-Spin hypothesis, Space, Time, Energy and Consciousness would all rotate at the same angular velocity as the partner. This would produce such a fusion that there would no longer be just a couple of human beings, but an absolute unity.

In the course of life, however, variations in individual awareness could always occur that could lead to a partial or total break in the fusion: it can frequently happen that only one of the partners evolves by modifying the rotation of some component (Time, Space, Energy, Consciousness) and exiting the resonance that united him to the partner. This is what often happens when an abductee, at the beginning completely unaware of his own Self, faces the hypnotic journey and comes out of it completely renewed.

His partner no longer recognizes him as the starting person, just as the abductee - who has acquired self-awareness much more quickly - no longer recognizes in the other the person with whom he believed he had established an optimal relationship.

Therefore, there is a tendency for couples to "detach". This leaving is necessary and it is also a rediscovery of oneself: one discovers that the other member of the couple loved the person who is no longer oneself, the one unaware of who he or she really was, not the one free from alien abuses, not the one finally back in full possession of his or her own faculties and energies.

The difficult acceptance of change makes both the abductee and the partner grow and growth manifests itself with the pain of abandonment or with the awareness of being better than before. The partner, in conclusion, if he/she accepts the true character of the abductee by rediscovering him/her in a new relationship that is stronger, more real and lasting than the previous one, must adapt.

I felt the need to say all this because, in these last months, many people have asked me questions about Anima. I have noticed that the most difficult thing to digest about aliens and their interference is not so much the fact that they exploit human beings (this aspect of the issue is commonly accepted by all the people who read my reports), but the fact that not everyone has Anima. This, evidently, occurs because this fact automatically calls into question the equality of human beings: can those who believe themselves more intelligent and superior to others perhaps imagine not having Anima?

This results in a deep rift between the abductees, who are certainly endowed with a Soul, and almost all the others.

But who are the others? And then, is it important to have this blessed Soul?

For humans who are based on having, getting something more is considered a virtue; they do not understand that there is no such thing *as having* Soul, but only *being* Soul and one cannot be Soul if one is something else.

Many have, on an unconscious level, rejected the idea of being soulless because they are convinced that this means not only being different, but also being different in a negative way.

Previously the abductee was identified as a different unfortunate; everyone wasno ready to show him compassion and solidarity for his difficult situation.

Today things have changed, he is considered lucky: he has the Soul. So it is the current of thought that envies the abductee was born.

Cognitive dissonance did not remain inactive: it immediately produced the desire to see the abductees as non-existent, since only in this way would there be the hope that the theory constructed by the undersigned would collapse, leaving intact the almost certainty of having a Soul. Thus people began to believe that what I was saying was the result of madness and they tried to trivialize the situation of the abductees by reducing their image to that of simple schizophrenics.

To be or not to be Soul is not important, but only those who are Soul can understand this. In fact, others lack the prerequisites to understand, they lack a strong component of consciousness that, in most cases, makes - or seems to make - the difference. In reality, everyone is eternal, because everyone has Consciousness.

Whoever has a Soul has more Consciousness and is immortal: that's all.

The difference between immortality and eternity is important and at this point it must be definitively clarified. Consciousness is the part of God that we have within us and represents the real and immutable reality in its eternity. The Soul is immortal, but at the end of the Universe it will also end: only its Consciousness, like that of the Spirit and the Mind, will be saved and will continue to BE. Even the components of the aliens are eternal but, today, not having a Soul they are exactly mind like those human beings who want to "have" and do not know that the important thing is "to be" and "to become". In other words, they are totally unaware.

> ··· the only right thing the subject can do is to treat Anima as an autonomous person and to ask it personal questions. And I mean this as a real technique...
> Art consists simply in letting our invisible interlocutor speak... we must cultivate the art of conversing with ourselves in the situation created by an affective state... (Jung CG, *Works,* VII, pp. 199-200; Hillman, Anima, Adelphi, Milan, 1989, p. 198).

Had Jung already invented the SIMBAD method?

CONCLUSIONS

Here we are at the conclusion of this treatise. Much still needs to be said, but in I cannot do this clearly enough here.

An important chapter must concern military *abductions ,* but I do not think it is appropriate to go into this issue here. I only want to mention that, in the minds of the abductees, there is a very strong memory of terrestrial military environments and forces that are "in league" with the various alien races and also seem to have a certain autonomy in carrying out *abductions.*

So if any therapist finds himself faced with stories of this type, he should know that they also have a grain of truth. In that reality, the memory of the abductees revives memories in which, during certain war exercises, they are made to use particular weapons.

The abductees are then used to exploit their paranormal abilities, in order to cause harm to other human beings on the planet belonging to different political and military factions. All these actions are also performed on small children using torture, blackmail and massive doses of psychotropic drugs.

All this only aggravates the psychological tension of the abductee, who, totally unaware of it, suffers from psychological ailments that will invalidate him for his entire existence.

For this, and for all the other reasons described above, I believe that the aliens must be led back home by the hand and this can be done using the consciousness of the Soul, against which no one can do anything.

I believe, instead, that the military colluding with the power of big industry must be put in a position where they can never again harm humanity, now reduced to penury both from the point of view of reason and of hopes.

One might wonder whether the information provided in this treatise can be of assistance to military personnel who practice *abductions.*

Well, once again the answer is no! The military will not be able to take advantage of anything that is written there.

Many of the things described they already know, and the new techniques of NLP and hypnosis will never, ever be able to be used by them. In order to carry out hypnotic operations it is in fact necessary to possess a gift that the military, simply because they are such, do not possess and will never have: the awareness of their own limits.

And it is this awareness that allows the establishment of the relationship *(rapport)* between the person in hypnosis and the hypnologist: if it is not born, there is no true hypnosis.

Classical hypnosis requires the voluntary consent of the subject to answer questions asked in a state of hypnotic trance. When this will to answer does not exist, the soldier has no choice but to attempt chemical hypnosis, with the result of stunning the subject so much that he is unable to answer reliably.

The military, from this point of view, are definitely at a dead end: the absence of the Soul does not allow them to speak to that of the abductee and no one who possesses it would ever assume a role of that type, much less that of a scheming politician.

Moreover, it now appears clear that the military colluding with the aliens will be the first to be eliminated if and when the latter definitively take power on this planet, as has also been clarified by the alien presences themselves (MAA, LUX and Six Fingers) during the hypnosis performed on the abductees I studied.

Finally, I can only hope for the total destruction of the current powers, without no mercy: the entire Universe is now satiated with them.

But this is just my point of view: I certainly can't blame the abductees who have decided not to eliminate the parasites they carry around. They are convinced that it's okay this way and I, who am of the opinion that it's not them who reason, but the parasites, respect them and I hope that they will soon give their internal enemies a good shake.

Besides, it is not in my power, nor in anyone else's, to help those who do not want it.

The investigations I have conducted so far lead to the following conclusions:

• Aliens exist. • Aliens
embody the old demons of our legends and myths. • Aliens are negative towards humanity. • Aliens want eternal life, which Man possesses even though he is not
aware of it. • Only those who possess a high degree of personal consciousness are able to elimi-

undermine the alien scourge.
• There is a small chance that all of humanity can be saved, but the price to pay is now very high: this means that it is likely that we will not be able to succeed. • However, the aliens have only
a limited time and, if they do not succeed in their intent by a specific date, they will have lost forever. This gives us hope that resistance could be a winning strategy in the medium term.

I will continue to delve into the still hidden aspects of this phenomenology, but the essential points that I wanted to understand and rationalize have now been understood and rationalized.

I began this treatise by stating that, many years ago now, I had been given the task of dealing with the *abduction problem.* I did not stop because of threats of any kind, nor because I was afraid, nor because, like many, I was taken by stupid and useless personal interests.

Well, the task is done!

Corrado Malanga

ALIENI O DEMONI

La Battaglia per la vita eterna

All'interno le carte
e i questionari
per svolgere
in autonomia
tutti i test

Progetto Triade
CAPIRE

CHIARALUNA

Esistono realtà sulle quali poche persone sono veramente informate.

Possono quindi proseguire la propria esistenza totalmente indisturbate.

Tuttavia è accaduto che una delle più discusse venisse indagata per vent'anni, con atteggiamento equilibrato, da una persona che conosce i profondi segreti della ricerca.

Il frutto delle sue analisi viene finalmente presentato in questo compendio, nel quale si giunge ad affermare, dati e testimonianze alla mano, l'esistenza di una realtà da sempre considerata impossibile.

Mille ed inquietanti sono i particolari descritti che potrebbero trovare posto in un film di fantascienza.

Purtroppo, secondo l'autore, questo libro è tutto fuorché un romanzo.

Il professor Corrado Malanga, ricercatore e docente di Chimica Organica presso l'Università di Pisa dal 1983, si interessa dell'esplorazione nel campo degli oggetti volanti non identificati da quasi quarant'anni, durante i quali ha dapprima organizzato la ricerca per il Centro Ufologico Nazionale (CUN) in qualità di responsabile del Comitato Tecnico Scientifico, proseguendo poi il suo lavoro come fondatore del Gruppo Stargate Toscana. È stato columnist di importanti riviste di settore quali Notiziario Ufo, Ufo Network, Dossier Alieni, Stargate, Stargate Magazine, Area 51, nonché collaboratore di due opere enciclopediche sugli UFO, ed è stato più volte invitato dai principali network radiotelevisivi italiani per dibattere il tema degli 'ET'. Fra le più significative ricerche effettuate dal professor Malanga ricordiamo gli studi sulle analisi al suolo di tracce di presunti UFO e gli studi sul fenomeno dei Crop Circle. È autore de 'I fenomeni BVM' (Mondadori) con R. Pinotti e 'Gli Ufo nella mente' (Bompiani). I suoi articoli possono essere consultati in Internet sui siti www.ufomachine.org e www.sentistoria.org. Attualmente i suoi interessi sono rivolti alla problematiche legate ai Rapimenti Alieni (abduction), che studia mediante tecniche di ipnosi regressiva e Programmazione Neuro Linguistica.